MALFOOZAAT

ملفوظات

Discourses of Moulana Ilyas

Islamic Book Service

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DISCOURSES OF MOULANA ILYAS

(Rahimahullah)

Madrasah Arabia Islamia

Azaadville-South Africa

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بسم الله الرحمن الرحيم

نحمده ونصلى على رسوله الكريم

PREFACE

The Compiler's Introduction to the Author of these discourses

I have heard Maulana's name (may Allah have mercy on him) during my student days, but the opportunity of meeting him personally occurred perhaps in Ramadaan 1353 A.H. After this for four to five years without any special object and desire, just as the occasion allowed, I had the opportunity of meeting him many times. From these casual and cursory meetings I did not understand much, but that he was a sincere and learned man of olden times and also a model of a pious saint, except being unacquainted with the needs of the present times and the problems of the age. Inspite of this, he had the zeal and spirit for the reformation of the Muslims.

In any case, during these meetings I was not much impressed with the Maulana's personality, neither did I have any special consideration for his movement towards Deeni *dawat* (religious invitation) until 1358 A.H. when a great learned man, well versed with the needs of the times, a man with great intellect and an author who himself met Maulana Ilyas *(Rahmatullahi alaihi)*, saw the benefits of the work and wrote about it in an article. As far as I can remember, more or less, it was for the first time, that through this article the importance of this work dawned on me.

After a few days, I intended to visit the Maulana with the idea to get a deeper insight and acquaintance of his striving and struggling for tabligh by going to Delhi with my friends, Maulana Abul Hassan Nadwi and another companion Molvi Adbul Wahid Sahib RA. It so happened that on reaching Delhi, a telegram came from home requesting for my return, upon which I left my two companions and returned. On this journey, my two friends had for the first time made a substantial acquaintance with the Maulana and went to Mewaat to experience the method, results and efforts of his tabligh work. Maulana Abul Hassan Nadwi, by his special innate natural disposition, on the very first

meeting returned impressed with the Maulana and his work.

Through his letters, he also tried to impress me and draw my attention to it. Because I had seen Maulana many times and on account of my weak insight, I was still not much impressed. Therefore, Maulana Ali's letters did not create any special effect on me. Yes, his letters did necessarily increase my initial urge and love to become more substantial and I gained a deeper acquaintance with Maulana's Deeni invitation.

After some days a large *ijtima* (gathering) was decided to be held in the area of Mewaat. I was also requested to attend it. Out of my own enthusiasm, I attended it.

I remember that on this journey, on different occasions, I listened to the Maulana's talks and having seen with my own eyes the extra-ordinary changes that had entered in the Mewaati people, I now, for the first time, perceived the loftiness of the tablighi movement. However, the impression was to that extent that it could make me decide to do the work.

Before continuing with this subject, I wish to relate my own incident. Truly Hazrat Mujaddid Alfe Thani, Hazrat Shah Waliullah, Hazrat Sayed Ahmad Shaheed, Hazrat Shah Ismail Shaheed, Hazrat Rashid Ahmad Ghangohi were great sheikhs and leaders of the spiritual and mystical path whom I hold in high esteem and in whom I have confidence. The love for these personalities had soaked into my heart and mind, yet with *tasawwuf* (spiritual reformation of the soul) I was discontented. My inner disposition was perturbed about it and in my mind there were academic objections against it.

At the beginning of 1362, Allah predetermined an occurrence. I happened to be in the service of a noted sage, whom I considered to be of those special to Allah and a man of faith and sincerity, for about a week. A wonderful opportunity arose for me to discuss the special activities and methods of *tassawwuf* according to my understanding, not

to re-assure myself with vanity but to reform the frame of thinking of that sage in this line. But this servant of Allah found a wonderful way to cure me from this malady. The details of which is much and this is not the occasion to go into it. Briefly having listened to him for two or three days, all those objections and misunderstandings were removed and I came to know that these were insinuations and the objections were on account of my wrong notions.

These few days that I had spent in the company of this saint were a turning-point in my life. When I was about to depart from him, with affection and love he impressed upon me saying, "You should go often to Hazrat Delhwi and keep meeting him." This sage called Maulana Muhammad Ilyas by the title of 'Hazrat Dehlawi'. I said, "I had been many times in his company, I have in my heart the greatest respect for him but I was not impressed much." Having heard these words coming from my tongue, that saint referred to Hazrat Maulana in exalting terms whose substance was that there are many who have a special link with Allah, but a very special link amidst other special connections also occurs and, in my view, Hazrat Dehlawi has an extra special link with Allah in this era.

Because I was greatly impressed with this sage and having heard from his lips these words about Hazrat Maulana Muhammad Ilyas I made the intention that from there Insha-Allah I will go to Delhi to visit the Maulana and then return home. Hence from there I went straight to Delhi. Hazrat Maulana was sick for quite some time, and had not eaten for many days. So weak was this learned man, that if he got up a little, his legs quivered. I went to meet him. I stretched out my hand, but instead of taking my hand, he stood up from the bed taking the support of my two hands. I insisted on him, "Please do sit down and relax, your condition is still weak." He said, "It does not matter, it is your people's sickness that worries me. It is because of you that I am harassed. You should come here and do the work of Deen. Insha Allah I will be alright."

To be brief, Maulana did not leave my hand until I promised that I shall

come and give some time. As far as I can remember, at that time I spent only a night and a day in his service. Inspite of his severe sickness and weakness, Maulana's overwhelming worry for Deen and involvement made a great impression upon me. I thus made the decision that when I return, and hopefully by then Maulana will be cured of his sickness, I will participate in the work and give some time in his service. After the period of sickness, just after Jumadal Ukhra 1362, another Ijtima was being held. After being informed about it, this weak soul came to Delhi and my friend Maulana Abul Hasan Ali Nadwi also arrived. Allah must reward Maulana Ihtishamul Hasan with goodness, it was he who decided that both of us must go in one car with Maulana Ilyas. This was the car of a very sincere beloved one of Maulana Ilyas, Muhammad Shafi Sahib Quraishi R.A. It was a very small car in which only Hazrat Maulana, the two of us and the driver Quraishi Sahib could fit in.

The car left Nizamuddin and Hazrat Maulana started to speak. It then occurred to me that his words were worthy of remembering and conveying to others and therefore, ought to be written down. Thus, in the car, I took out my pencil and paper from my pocket and started to note down his special sayings. This continued until we reached our destination. This is the first chapter of Maulana's sayings which I wrote on this journey. One part of it was published in the 'Al Furqan' with his permission, when he was still healthy, in Rajab 1362, and the second part after many months in the 'Al Furqan' of Rabiul Awwal and Rabiul Akhir 1363. In this collection, the first and second chapter consists of these sayings.

Nearly one month after this, Maulana made a trip to Lucknow and Kanpur. In this trip I spent one week with him. In this journey also I noted the Maulana's sayings which are included in the third chapter of this edition. After sometime, Maulana fell ill and was bedridden. This lasted until he passed away in Rajab 1363. May Allah have mercy upon him, the same mercy that He has upon the holy and the pious. Four months before his demise, on the first of Rabiul Awwal or Rabiu Thani, when I was informed of his extreme sickness and weakness, I

presented my weak self in his service. In those days, my master and patron saint who had stressed upon my meeting Maulana Ilyas was also there to attend to him. When he was about to depart - he called me aside and said, "Molvi Sahib, other work you will be able to do throughout your life. Soon this great man will undertake a journey of a thousand miles and days. Therefore remain with him for as long as you can."

Thus, I decided that I shall, *Insha Allah* remain with Maulana during his sickness and after about a week or 10 days I will go and see to the needs of my publications at the office for about 2, 3 or 4 days in Bareli. (Those days I was staying in Bareli from where I used to publish the 'Al Furqan'). This used to be my normal practice. Altogether, I spent more than two months with Maulana during his last illness. Besides the journeys to Mewaat in Jumaadal Ukhra 1362 and Rajab 1362 to Lucknow and Kanpur, all his advice was recorded during his illness before his demise. However, all the sayings in the fourth chapter were arranged by Zafar Ahmad Sahib Thanwi. The latter Maulana spent one month in Nizamuddin and used to note down the Maulana's sayings with consistency.

Maulana's condition and disposition was a reminder of incidents in the lives of the pious predecessors whose narrations we read but were unassured of their authenticity. Many aspects which I could not accept intellectually, but after witnessing them in Maulana with my own eyes, I acknowledged them. I have related my impressions of those times, in my article "My lifes' experiences". However, personalities and especially these personalities (like Maulana Ilyas) do not have any regard for what is written in their favour. In any case, it is hoped that if the reader peruses the biography written by my friend Maulana Sayed Abul Hasan Ali, and this short compilation of Maulana's sayings, he might be able, *Insha Allah*, to acquire some degree of enlightenment about Maulana (on whom be Allah's mercy).

A Few Points Worthy of Consideration

1. When the Maulana used to speak, this weak soul used to briefly note down his sayings. I later used to record the details from memory. There might therefore be some changes in a few words. In some cases, in order that the reader understand, some words have also been changed because of Maulana's high linguistic ability and special style of expression which only those special persons staying near him could understand.

2. Many times it happened that Maulana used to speak continuously and therefore I did not consider it appropriate to write down everything thinking that, *Insha Allah* (if Allah wills), I will record it later on from memory, but afterwards never had the opportunity to do so. It is therefore certain that whatever I remembered or wrote down in this small compilation is not even one tenth of the sayings which I had heard from Hazrat.

3. That effort to bring life and spirit into the religious life of Muslims which he had started with a special method and for which he sacrificed his life, is the invitation to Deen and is, in reality, a monument of his stature. All thanks are due to Allah that after the demise of Maulana (upon whom be Allah's mercy), this system has increased tenfold, numerically and in degree of effectiveness and is continuing to make progress. Basically those responsible for preserving this work and who are specially linked with this movement (Imaan and Ihtisaab i.e. introspection) must observe the principles and the spirit of this da'wah (invitation). It is neccessary for them to pay greater attention to this facet. In this series, guidance and direction could be gained from this collection of sayings and, in essence, this is the special object of this publication.
Allah has spoken the truth and guides to His path and all thanks to Allah in the beginning and the end.

Muhammad Manzoor Numani. (May Allah be gracious to him.)
Ramadaan 1369 A.H.

The Discourses of Maulana Ilyas
(May Allah have mercy upon him)

In the name of Allah, the most beneficent, the most merciful. We praise Allah and ask Him to shower His salutations upon His noble Messenger.

CHAPTER ONE

(This chapter was published even before Hazrat's (*Rahimahullah*) last illness began).

He said: "The conditions of the (previous) Ummats of the Ambiyaa *(Alayhimus salaam)* were such that as they moved away from the times of the demise of their Ambiyaa (prophets), the affairs of their Deen (worship etc.) were deprived of *rooh* (spirit) and *haqeeqat* (reality) and became mere 'rituals' They fulfilled its duty only as outmoded customs. To replace this misguidance and for their reformation, another Nabi would be sent who would destroy this ritualism and acquaint them with the original essence and reality of the spirit of their Shariat (Divine Law or Scripture).

In the end, when Rasulullah (*Sallallahu alayhi wasallam*) was sent, those communities who were linked with some heavenly Deen were also in such conditions that even that portion of the Shariat brought by their Ambiyaa which was still with them, was nothing but a mere collection of lifeless rituals. Yet these very rituals were considered as the original Deen. Rasulullah (*Sallallahu alayhi wasallam*) destroyed these customs and taught the truth of the original Deen and its laws. Now the Ummat of Muhammad (Sallallahu Alayhi Wasalam) has also become afflicted with this disease. Not only in worship but even the system of religious education which should be the means of reformation for all these forms of corruption has also become a mere routine of rituals. Since the chain of Nubuwwah (prophethood) had ended, the

responsibility of this effort has therefore been placed on the shoulders of the Ulama (erudite scholars) of this Ummat who are the representatives of the Ambiya. It is their compulsory duty to give attention to the reformation of this condition of deviation and corruption. The means for this is the correction of intention because ritual creeps into practices when sincerity to do an act solely for Allah and the status of true abdeeyat (servitude) no longer remains. By correction of intentions, actions will be corrected and are then diverted to Allah instead of being customary. Reality is revived in it and every work will be done with enthusiasm of servitude to Allah and seeking Divine acceptance.

It is the special and compulsory role of the Ulama of the Ummah and others responsible for the Deen to make efforts to turn people's attention to the correction of intentions by which the seeking of Allah's pleasure and reality will be revived in actions.

2

The Quran and Hadith has with great emphasis proclaimed that the Deen is easy i.e. it is completely simple to practise. Therefore, that which is of greatest necessity in the Deen, should be the easiest to practise. Sincerity and correction of intention which are, in fact, the soul of Deeni affairs should therefore be, without limitation, the easiest of all. Therefore *'Sulook'* (spiritual journey to Allah) and *'Tariqat'* (spiritual path to Allah) whose essence is sincerity should also be the easiest to follow. Remember that everything is easy if done according to its prescribed method. Using the wrong method, the easiest of work will also become difficult. The fault with people today is that they consider the principles of Deen difficult to follow and thus have an aversion for it. Even in worldly matters, without following the appropriate method, one cannot succeed; whether it be a plane, ship, train, car, etc. all are to be utilised according to their fixed method. Even the baking of bread requires following the exact recipe and method prescribed.

3

The special object of *Tariqat* is to cultivate a natural desire towards fulfilling the commandments of Allah and a natural aversion for committing the prohibited, i.e. one finds it a joy and a pleasure to do the good while bitterness and pain is felt in doing evil. This is the object. As for specially prescribed methods of *zikr* (remembering Allah) and spiritual exercises, these are only the means of attaining the object. There are many people who consider these various methods to be the object of *Tariqat* whereas many of them are even bid'at (innovations). Nevertheless, these methods are only the means and do not constitute the actual prime object. Due to variation in circumstances and requirements, it is necessary to review these methods and according to expedience, change and revise them. Nevertheless, that which is established in the Shariat (Islamic Law) will for all times be valid and incumbent to practise upon.

4

The status of the *faraaidh* (compulsory duties) is far greater than the *nawaafil* (voluntary actions). It must be understood that the object of nawaafil is to assist in perfecting the faraaidh and to compensate for any shortcomings therein. The ultimate object is the fulfilment of the *faraaid* while the *nawaafil* are its branches and subordinate to it. The condition of some people is such that they are unmindful of the *faraaidh* and engage themselves limitlessly in *nawaafil*, giving it undue importance.

For example, you all know that "*da'wat ilal-khair*" (inviting towards good), "*amr bil ma'roof*" (enjoining of the good) and "*nahi anil munkar*" (forbidding the evil) are all branches of Tableegh and are among the important *faraaidh* of Deen. Yet how many are particular about it or fulfil it, while we will not find such a shortage of those who engage themselves with full vigour and enthusiasm in the *nafl* (optional) *Zikr*, etc.

5

Some religiously inclined people and possessors of knowledge have

erred gravely on the subject of '*Istighnaa*' (independence). They understand that the object of being independent means not to meet and mix with the rich and wealthy under any condition. Whereas, the aim of being independent is only that we should not go to meet them with a desire for their wealth and in order to acquire fame and fortune. The purpose of independence is not defeated by mixing with them for the sake of their reformation and Deeni objectives. In its own category, this is neccessary. At the same time, we should be alert that through our mixing with them, we do not develop in ourselves a love for wealth, name and fame.

6

When any servant of Allah takes a step to do any good deed, then shaytaan (the devil) opposes him in many different ways and places obstacles in his path. When the servant succeeds in overcoming these hurdles, shaytaan makes another type of effort in order to spoil his intention by mixing it with some other object. Sometimes, he induces one to do things for show or fame and sometimes he instils other motives in his mind that destroy his sincerity. At times, the shaytaan succeeds. Hence it is necessary for those who strive in the path of Allah to be watchful over their intentions because any action done insincerely will not be accepted by Allah.

7

Most Deeni Madaaris (Islamic educational institutes) fall into error and negligence in that every effort is being made to educate the students while no special effort is made for the actual object of education which is service to Deen and its propagation so that after completing their studies they may become involved therein. The outcome of this is that many students, after graduating, either engage themselves in '*tibb*' (medicine) or enter the government university examinations in order to get a teacher's post in secular institutions. All the time, money and effort spent on their religious studies then goes to waste and they end up serving the interests, in some cases, of the enemies of Islam.

Therefore, more and more serious efforts and *fikr* (worry) should be

made to see that the students who graduate should only get involved in the *khidmut* (service) of Deen and fulfil its rights. If our tillage does not bear fruit then this too is a loss but if it bears fruit and our enemies benefit from it then this is indeed a far greater loss.

8
The evil and harm that goes with 'Molvi Fadil" examinations (M.A. PhD etc. degrees) offered by the government is not fully realised by us. These examinations are given so that the candidates may get certificates in order to find employment in English schools. The infidel government, whose policies the educational system serve, has offered these examinations with the object of equipping the Muslim student with tools of employment so that the students assist in the completion of the government's schemes.

There can be no greater injustice to religious education than the fact that those who are equipped with it, ultimately become instruments in serving the interest of the enemies of Islam. Therefore, through these examinations, the knowledge of Deen instead of being linked with Allah and His Rasool, only goes to further the aims of the infidels and the infidel government. Thus it becomes a source of great danger.

9
The first and foremost object of knowledge is that man should take stock of his own life. He should realise his obligatory duties and execute them. Similarly, he should realise his shortcomings and rectify them. If, instead, he takes stock of the deeds of others and their short comings, then it is a sign of pride and deception which is very destructive.

A poet says: "Do your own work, do not look at the short-comings of others."

10
Replying to the question raised, viz. "Why are Muslims not granted rulership and leadership in the world?" he replied: "When we do not

fulfil the commandments of Allah and refrain from the forbidden in our personal lives over which we have full control and there is no obstacle or compulsion, then how is it possible that we be entrusted with the governing of this world. It is only through the decision of Allah that the believers may be granted government on the earth so that they may seek His pleasure and establish His laws in this world. Now, when we are not doing this in the sphere of our own choice (in our individual lives), how can it be expected, when tomorrow we are given the reins of government, we shall do so?"

11

Those people who regard themselves loyal to the government and supporters of the government are in reality faithful to themselves and supporters of their own interest. Today their low desires are being fulfilled by the government, therefore they are loyal and supporters of it. Tomorrow if their own selfish interests are fulfilled by those opposed to the government, they will become the loyal supporters of the opposition. In reality such people who worship their own desires are not even prepared to be the supporters of their own fathers.

The way to reform these people is not to condemn them or make them oppose the government. Their real disease is "worship of their own desires". Therefore even if they give up their support for the government, they will still become loyal to some other such powers to fulfil their object as long as the disease remains. The way to reform them is to make them worshippers of Allah instead of their desires and make them faithful supporters of the cause of Allah's Deen. Without this effort, their spiritual ailment cannot be treated.

12

It is a common principle that man finds comfort and contentment when he achieves that which he strongly desires. For example, a person who intensely wishes to indulge in a luxurious life of eating tasty foods and wearing expensive clothes, will not find peace and comfort without these. However, it is evident that the person who strongly desires to sit on a mat, sleep on the ground, eat simple food and wear simple clothes

would not find comfort and peace without these.

Those people who have a strong desire to follow the simple life-style of our Nabi (Sallallahu alayhi wa sallam) would also find peace and comfort in nothing else. This is indeed a great favour of Allah that one finds comfort and contentment on the basis of simple and inexpensive means. This then becomes easy for every poor and needy person. Supposing our desires were directed towards those things which only the rich can afford, we would probably remain discontented for all our lives.

13

You have been commanded not to hoard whatever wealth you have been given in this world, i.e do not be stingy. Spend it as much as possible, on condition that it is not spent on unnecessary things and in an inappropriate manner. It should be spent in the correct places upon the right recipients according to the limits ordained by Allah Ta'ala.

14

One day on account of rain, the Maulana could not obtain meat. On that day a very learned man who was a close friend of Maulana was also present. Maulana was aware that he liked meat. I was also present. I noticed that the absence of meat greatly affected the Maulana. I was surprised as to why he should be concerned.

After a short pause Maulana remarked with anxiety and regret: "It is reported in the Hadith: 'Whosoever believes in Allah and the last day, let him honour his guest." It is also part of honouring the guest to give him, if possible to prepare, what he likes. After this he said with an intense feeling: "How much more must not the guest of Allah and the guest of the Rasool (Sallallaahu alaihi wasallam) be honoured." By this he meant that those who come solely for the cause of Allah and His Rasool (Sallallaahu alaihi wasallam) have a greater right to be honoured. Their rights are greater than those of ordinary visitors.

15

Jannah (Paradise) is the reward of rights, i.e. one must forgo ones' rights and comforts for the sake of Allah and bear difficulties in order to fulfil the rights of others (which also include the rights of Allah). The reward for this is Jannah.

It is reported in the Hadith: 'Have mercy on those on earth, the One Who is in the heavens will have mercy upon you.' In the Hadith there are two well-known incidents of two women. One is about an evil woman who, after showing pity on a thirsty dog, gave it water to drink from a well. In return for this deed, Allah decreed entry into Jannat for her. The other story is about another woman who was not evil but kept a cat imprisoned without food or drink until it died after a prolonged suffering. For this she was thrown into Jahannum (Hell).

16

In Makkah, Rasulullah (sallallahu alayhi wa sallam) carried on his effort of da'wat by going personally to each and every person. Apparently, after reaching Madinah, this did not remain the work of Nabi (Sallallahu alaihi wa sallam). Instead Nabi (Sallahu alaihi wa sallam) worked from a centre. This he did only after he had prepared a special jamaa'ah (group) consisting of those capable of efficiently giving the Makki da'wat with its prerequisites.

The requirement of this work then made it necessary for Nabi (Sallallahu alaihi wasallam) to remain and organise the effort from a centre and to take work from the companions. On the basis of this it was correct for Umar (Radhiallahu anhu) to remain in the centre, Madinah, after thousands of Allah's servants were prepared to go for Jihaad in order to elevate the name of Allah in the lands of Iran and Rome. It thus became necessary for Umar (Radhiallahu anhu) to remain in Madina to firmly organise the work of *Da'watul Haq* (Call to the Truth) and *Jihaad fee Sabilillah* (Jihaad in the Path of Allah).

17

It is related in the Hadith that Nabi (Sallallahu alaihi wasallam) taught

the following du'aa (supplication) to Abu Bakr Siddique (Radhuallahu anhu) for recital at the end of his salaat:

O Allah! I have wronged my soul a great wrong and there is none to forgive sins except You, so forgive me solely by Your bounty and grace, i.e. not because I am worthy of it, and have mercy upon me for verily You are most forgiving, most merciful.

Just reflect for a while. Rasulullah (Sallallahu alaihi wa sallam) taught this dua to Abu Bakr Siddique (Radhiallahu anhu) who is the best of the Ummah and whose salaah was so perfect that Rasulullah (Sallallahu alaihi wa sallam) made him lead the salaat (during his lifetime), yet at the end of his salaat, Nabi (Sallallahu alaihi wa sallam) taught him to ask this du'aa wherein there is an admission of one's shortcomings and inability to fulfil the *haq* (right) of salaat and a request to Allah to accept one's repentance merely through His Grace and Mercy. So where are you and I?

18

Man's stay on earth is very short even when taking into account the longest human life-span possible. His stay below the earth will be much longer compared to that on the earth. It could also be understood in this manner that our stay here is very short compared to the various stages of the life hereafter, for example, the stay in the *qabr* (grave) upto the first blowing of the trumpet; then the period up to the second blowing of the trumpet in a way best known to Allah Ta'ala (a period which will span over thousands of years); thereafter follows another period of thousands of years on the plain of *mah'shar* (the field of retribution) and finally the decree of one's abode in the *aakhirah* (hereafter). In short every stage after death will be thousands of years longer than the stay here on earth. Therefore it will be a gross injustice and neglect that man should make so much effort for his short stay here and not as much for his stay in the other longer stages.

19

The real *zikr* (remembrance) is that in whichever condition, place or

activity a person finds himself in, he should be aware of and fulfil the relevant commandments of Allah connected therewith. I advise my friends with the same *zikr* putting greater emphasis on it.

20

The tongue plays an important part in the special superiority of man. If he uses his tongue correctly in speaking good, then this will make him superior in goodness. On the other hand, if he makes his tongue an instrument of evil by speaking corrupt things and, without justification, he harms others with it, then because of his tongue, he will be singled out and distinguished for his evil. So much so, that the tongue can make a man more evil than a dog or a pig. It is related in the Hadith: 'It is only the chatter of the tongue that will throw people upside-down into the Fire.'

O Allah! Protect us.

CHAPTER TWO

21

One day after Fajr salaat, while encouraging the service and assistance of Deen, Maulana spoke in the following vein:

Look! Everybody knows and believes that Allah is present at all times. Since Allah is present and seeing everything, it therefore behoves the servants of Allah to be devoted and attached to Him. If a man becomes unmindful and turns away from Him and becomes devoted and attached to others besides Allah, then just think how unfortunate he is and what a great deprivation this is. Consider how much this can cause the wrath of Allah. To be indifferent to the work of Allah's Deen and ignoring His commandments and engaging oneself totally in the Dunya (world) means that one has turned away from Him and attached and devoted oneself to others besides Allah.

On the contrary, to be involved in the effort for Deen and to be obedient to His commandments means one is sincerely linked with Allah. In this connection we should bear in mind that the more important and essential a matter is, in proportion to that, all the more attention should be devoted to it. This could be known through the beautiful example of Rasulullah (Sallallahu alaihi wasallam). It is well known that most of the effort and hardship that Nabi (Sallallahu alayhi wasallam) underwent was for spreading the Kalima (testification of Allah's unity) i.e. to link the slave to his Master and put him on His way. So this work will then receive priority and therefore this is the highest stage of being devoted and linked with Him.

22

In one assembly he said:

People have given lesser importance to their servitude (to the Creator) than their servitude and service to man. The slaves and servants of man are generally fully devoted to their employers to do the work they consider as their duty. Under the employers' instruction they run to and fro, not even concerned about their meals - whatever little comes to hand is consumed.

However, when it comes to man serving his Creator, then it is based on convenience. Most of the time he will be indulging in his own desires and sometimes he takes out time to do some work for Allah. For example, he may perform salaat and give some money in charity or do some other religious work. He now believes that he has fulfilled his duty to his Creator. The real service to Allah is a continuous and fundamental one - a person should always be serving his Master. It should only be a necessity and not the object to satisfy his thirst, hunger and other needs. (This does not mean that everyone should give up their means of livelihood but the object should be that whatever one engages in, should be for the sake of Allah and for serving His Deen. As far as one's eating and drinking is concerned, these should be of a mere incidental nature (by the way) just as an employee will be doing all this while his main interest will be to do his employer's work).

23

One day after a certain salaat which someone performed and then recited the following du'aa (which Maulana also used to abundantly ask):

اللّٰهُمَّ انْصُرْ مَنْ نَصَرَ دِيْنَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
وَاخْذُلْ مَنْ خَذَلَ دِيْنَ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

'O Allah! Help those who help the Deen of Muhammad (Sallallahu alaihi wa sallam) and forsake helping those who do not help the Deen of Muhammad (Sallallahu alaihi wa sallam).

On hearing this the Maulana loudly repeated the following words with a painful voice thrice,

اَللّٰهُمَّ لَا تَجْعَلْنَا مِنْهُمْ اَللّٰهُمَّ لَا تَجْعَلْنَا مِنْهُمْ اللّٰهُمَّ لَا تَجْعَلْنَا مِنْهُمْ

"O Allah! Do not make us from amongst them, O Allah! Do not make us from amongst them, O Allah! Do not make us from amongst them".

Then he addressed those present thus: "Brothers! Reflect upon this du'aa and understand its importance. This is a du'aa as well as a curse

which has been continuously made over the years in every age by the special servants of Allah. This is a weighty du'aa. It is a du'aa asking mercy and help for those who help the Deen but it is also a very severe la'nah (curse) for those who do not help the Deen, that Allah should deprive them of His mercy and help.

So every one should judge himself by this du'aa and see how far he conforms to it or is he a target of its curse. One must remember that to perform salaat, keep one's own fast, although being high forms of ibaadat (worship), are not means of assisting the Deen. Helping the Deen is that which is described in the Qur'aan and Hadith as 'Nusrah'. It's original form and accepted one is that which our Nabi (sallallahu alayhi wa sallam) demonstrated and established.

In these times it is necessary to make an effort to revive this method and system. To revive this method in this age would be the greatest service to Deen. May Allah give us all the guidance and opportunity to do so. *Ameen.*

CHAPTER THREE

All the sayings in this chapter have a direct bearing on the effort of the da'wah movement in which Maulana was completely absorbed. The workers of this movement should study these statements keenly and carefully.

24

On one occasion he said:

The actual object of this movement is to teach the Muslims everything which our Nabi (sallallahu alayhi wa sallam) brought (i.e. to make the whole Ummah acquainted with all the Islamic teachings and its practical system of implementation). This is our real object; as for our *gusht* (going out to meet brothers) and movement of *jamaats* (groups), these are the initial means, the encouragement and the teaching of the kalima and salaat which are the a,b,c's of this effort.

It is also obvious that the jamaats cannot do all the work. All that can be done is that they reach all places and through their efforts awaken the people and make the negligent aware so that they may benefit from the learned people in their locality. An effort should be made to connect the public with the ulama and pious so that they could be reformed. In every place only the local workers can fulfil this task. The public will benefit more and more from the learned people of their locality.

However, the correct method and procedure could only be learnt from those who are long in this work and have been involved in its learning and teaching so much so that they have reached a high degree of efficiency and have mastered its method reasonably.

25

In one meeting he remarked:

Our workers must remember well that if their da'wah (invitation) is not accepted and instead they are insulted, they should not become despondent and frustrated. On such an occasion they should remember

that this was the sunnat (established way) and heritage of the Ambiya (alayhimus salaam), especially that of our Nabi (Sallallahu alaihi wa sallam). Where does everyone get the good fortune of being belittled and degraded in the path of Allah?

And wherever they are welcomed and honoured, they should appreciate this and when people listen with enthusiasm to their talks it must be considered a favour from Allah and at no time should they be indifferent to these favours. It should be considered a great favour to serve and teach these people even if they may be considered to be of the lower classes. In the Quran we are reminded of this in the ayat:

He frowned and turned away, when the blind approached him for guidance.

At the same time one must keep a check on the deception of one's own naf's. The nafs should not consider this acceptance as its own perfection. This may lead to the *fitnah* (corruption) of hero worship. Therefore one should always be on one's guard.

26

In one gathering he said:

All workers must be made to understand that in this path, we should not ask for calamities and hardships. The devotee should at all times request from Allah *aafiyah* (safety,ease and comfort). If they meet any difficulty, they should consider it to be a mercy, a compensation for their sins and a means of raising their spiritual stages. This was the special food of the Ambiyaa and the Siddiqeen (Truthful) and those near to Allah.

27

In one meeting he said:

At the time of giving the da'wah (invitation to Allah) one's attention should be towards Allah and not the audience. On this occasion we should bear in mind that we have not come out for our own work or by our own will but by the order (decree) of Allah and for His work. The

acceptance of our message is in the Controlling Power of Allah. If we bear this in mind, we shall neither get angry at the negative reaction of our audience nor shall our courage and enthusiasm diminish, nor shall we become frustrated.

28

It is indeed a wrong concept that when others accept our invitation, we take it to be our success and if they do not, we consider it to be our failure. To have this idea is absolutely wrong in this path. The acceptance or rejection of the audience is their act. How can we be successful or unsuccessful by the responses of our audience. Our success is in fulfilling our task. If the audience do not accept our message, it is their failure. Why should their rejection be regarded as our failure? People have erred by regarding *hidayat* (guidance) as their responsibility whereas this is really the work of Allah. Our duty is only to make effort to the best of our ability. To give guidance was not even the responsibility of the Ambiya (Alayhimus salaam).

Of course we should take a lesson from the failure of people when they refuse to respond; that there is something lacking in our efforts and we should try to improve in the future and the same time increase our du'aas in quantity and quality.

29

Our workers in general, wherever they go, should make efforts to visit the righteous Ulema and pious persons. The intention should only be to benefit from them and not to invite them to this work.

These people are well versed and have experienced the advantages of the Deeni work they are busy with, hence you will not be able to convince them in a wholesome way that this work is of greater benefit than their other Deeni engrossments.The outcome will be that they will not accept your explanation. Once they say "NO" it will be difficult to change this "NO" to "YES". Your talk will not be heard and it is possible that you yourself will become uncertain.

Therefore meet them only to gain benefit from their auspicious company. In their locality every effort should be made to stick closely to the principles of the work. In this way it is hoped that the reports of the progress of your work will reach them and draw their attention. Thereafter, if they do pay attention, you should request them to patronise and supervise you and with due reverence and respect explain the work to them.

30

If anywhere, we find that the learned and pious are not sympathetic to this work, then we should not entertain negative thoughts about them nor should we give a place for such thoughts in our hearts. We should think that the benefits and reality of this work have not yet fully opened upon them. We should realise that since he is a special servant of Deen, the shaytaan is a greater enemy to him than us. (Thieves only make appearances where there are treasures to be found). We should also remember when we can't give preference to Deen over our own worldly professions, then how do we expect people of Deen to give preference to this work over their own departments. Wise men have remarked: "The veils of *noor* (light) are more severe than the veils of *zulumaat* (darkness)".

31

One of the principles of tabligh is to be very stern in the general address and to be soft when speaking to a particular individual. In fact, as far as possible, even when reforming a particular person, the address should be general. Our Nabi (Sallallahu alaihi wa sallam) did the same when he came to know the wrong of a particular person. He used to address and reprimand him in general terms saying: "What has become of the people who do such and such things."

32

It has become our habit to be pleased with talk only. We consider discussing good work as the actual performance of those deeds. Discard this habit and put words into action. A poet says:

"Do some concrete work and leave all vain talk.

In this path, it is action that makes a man worthy of his salt".

33
Time is a moving railway engine. Hours, minutes and seconds are its coaches and our occupations are the passengers sitting in them. Our inferior materialistic occupations have gained such control of the railway engines and coaches of our lives that they are preventing the nobler occupations of the hereafter from approaching. The object of our work is, with a firm determination, to practise nobler and sublime occupations which please Allah and make our aakhirah, instead of practising inferior worldly tasks.

34
At the end of every good act that Allah gives us the opportunity to do, we should always seek forgiveness. It is necessary that all our work should terminate with *Istighfaar* (seeking Allah's forgiveness). We should understand that short-comings in the execution of our work are certain. For these shortcomings, we should seek Allah's pardon. Rasulullah (Sallallahu alaihi wa sallam) used to seek forgiveness after every salaah. Therefore, in our work of Tabligh too, we should always seek forgiveness at the end. The servant of Allah can never fully and completely fulfil his duty towards Allah. Moreover, being busy in one kind of work contributes towards the suspension of other activities. For the compensation of such shortcomings we should terminate all our good actions with Istighfaar.

35
One day after fajr, those taking part in this work had gathered in great numbers at the Masjid in Nizaamuddin. Maulana was so weak that even while lying on his bed, he found it difficult to utter even a few words aloud. With great concern, he called for one of his special attendants to convey this advice to the gathering:

All your moving to and fro (for da'wah) and struggle will become useless if you people do not continue learning and making *zikr* with

constancy. It is as though *ilm* (knowledge) and *zikr* are two wings without which one cannot soar through the atmosphere.

On the other hand there is this great danger and dread that if we are going to be neglectful of these two things, then all this effort will cause a new door of misguidance and mischief to open. If there is no knowledge of Deen, then Imaan and Islam will exist ritually and in name only. Knowledge without *zikr* is darkness (an evil) and *zikr* without knowledge is also dangerous. Through *zikr*, noor (divine light) is created in knowledge and without knowledge the real fruit (benefit) and blessing of *zikr* cannot be achieved.

At times the ignorant *soofi* (spiritual mentor or disciple) becomes an instrument of shaytaan. Therefore the importance of *ilm* and *zikr* should not be forgotten in this movement but should be given special attention otherwise this Tabligh movement will become a vagabondage in image and Allah forbid, you will be at a great loss...

(Hazrat Maulana's object in this advice was that those striving in this path of da'wat and tabligh should not consider the struggles, travels, sacrifices and services as the real object and purpose as has become the general trend nowadays, but the acquisition of sound knowledge and the habit of constant *zikr* should be regarded as a most important issue of a compulsory nature. In other words the workers should not become merely soldiers of Deen and propagation but also become students of Deen and such servants who remember Allah constantly).

CHAPTER FOUR

(All the sayings in this chapter have been related by Maulana Zafar Ahmad Sahib Thanwi *Rahimahullah*)

36

On the last occasion, in the middle of June, on seeing me present, Moulana recited a couplet which means:

"The last breaths of my life have reached my lips, now at least come, so that I may feel life returning to me. When I no longer remain here (in this world), then of what use will you be to me?"

This had such an effect on me that I began weeping. He then said: "Do you still remember your promise?" (I had promised to spend some time in Tabligh). I replied: "I remember but now it is too hot in Delhi. In Ramadaan it will be the holidays so I will give some time after Ramadaan."

He said: "You are talking of Ramadaan, whereas here (in my case), there is no hope of even seeing Shabaan?" (Consequently there were still 10 days for Shabaan to commence and on the 21st Rajab 1363 at Subuh (after dawn) he passed away. May Allah bestow upon him the choicest mercies which He bestows upon the righteous and pious). I then said: "Very well, I shall remain, set your heart at ease. I shall now give some time in Tabligh."

When he heard this, his face beamed with delight. He embraced me and kissed me on the forehead. For sometime he held me against his chest and made lots of duaa. Therafter he said: "You have turned towards me (and come close to me), while there are many Ulama who wish to understand this effort from afar. Then he mentioned a great Alim, who was taking an active part in the work for sometime. He then said: "If you ask me, he has not yet understood my object because until now he has not communicated directly with me. Instead he uses an intermediary. The reason why it is not possible to understand this work

through an intermediary is because the intermediary himself lacks in understanding my object. I therefore desire that you remain with me so that you will be able to understand my purpose. I understand that you also take part, give lectures at gatherings and many benefit from your talks but that is not the Tabligh we wish to establish.

37

It is stated in the Hadith; "The world is a prison for the *mu'min* (believer) and a paradise for the *kaafir* (disbeliever)." By this is meant that we have not been sent into this world to follow our base desires by which this world becomes a paradise, but we have been sent to oppose our nafs and to obey the commandments of Allah by which this world becomes a prison to the believer. If we shall also follow our base desires like the kuffaar and make this world a paradise for us then we will be looters of the disbeliever's jannat. In this manner, the help of Allah Ta'aala will not be with the looter but with those from whom they have looted. He then further remarked: "Reflect well upon this."

38

When people see the *barakaat* (blessings) of my tabligh work, they seem to understand that the work is carrying on. The work is one aspect and the *barakaat* is another aspect. Look! with the birth of our Nabi (*Sallallahu alaihi wa sallam*) already the blessings became visible, but the work started long afterwards. Similarly, understand this matter. I speak truthfully when I say that the actual work has not yet started. When the actual work will start, the Muslims will go back to the glorious era of 700 years ago. However, if the real work does not begin but remains at its present stage, people will regard this as just a movement amongst many other movements and the workers will back out. Thereafter those *fitnahs* (calamities) which were to come in years will come in months. Therefore it is necessary to understand this well.

39

On one Jumuah in the Masjid assembly of Delhi, I delivered a talk and it was Maulana's suggestion that a talk be given. After the salaat I did not return to Nizamuddin. I was compelled to spend the night with a

close relative. The next day I apologised that I had to spend the night with a relative on his insistence. He remarked: "O Maulana! there is no need to apologise. Those who do the work are often confronted by such excuses. We should not take notice of them. Now tell me, was a talk delivered at the Masjid?" I replied, "Yes, there was." He became very happy and remarked: "These people have no urge to call upon us and they have no time to spare from their worldly occupations. We will have to speak to them without any desire." He asked what the lecture was all about. I replied: "It was an explanation of the verse: 'Verily in the creation of the skies and the earth and the changing of night and day are signs for those who have understanding, who remember Allah standing, sitting and lying on their sides...' I explained the necessity and reality of the remembrance of Allah and then stressed on Tabligh."

He replied that this subject was too high and not appropriate for this gathering. For them it was more appropriate to have explained the following Ayat:

"And for those who avoid the worship of the devil and turn towards Allah, for them is the glad tiding and give the good news to those servants of mine who listen to a talk and follow the best of it. These are those who have been guided and these are the men of understanding."

He said: "These are people of a lesser stage who are referred to as those who have been guided." I replied: "It is correct. If I do get another opportunity, I will speak on this subject to those people."

40

"The actual object of Tabligh work is to flee from Shaytaan and turn towards Allah. This cannot be done without sacrifice. Both the sacrifice of body and wealth are required. The sacrifice of body means that for the sake of Allah one should leave one's own home and travel to spread the word of Allah. The sacrifice of wealth means that one should spend out of one's own pocket for the expenditure of travelling for Tabligh. Those who for some reason are not able to come out should encourage and prepare others to go out. With regard to this it

is said in the Hadith: "One who leads others to good deeds is as if he himself had performed those deeds." Therefore one would be included in the rewards of those going out, and if he were to assist those going out financially then also he will get his reward for such expenditure. We should consider those whom we have sent out as having done us a favour because they are doing the work which we should have done but could not do due to some excuse and they have therefore removed the responsibility from us. The Deen wants that those sitting at home should consider those striving in the path of Allah as having favoured them.

41

In our tabligh, *ilm* (knowledge) and *zikr* (the remembrance of Allah) play a very great role. Without knowledge it is impossible to practice nor would one know the reality of action. Without *zikr*, knowledge is but darkness upon darkness. There can be no *noor* (light) in it. Our workers are lacking in this. I replied that tabligh itself is one of the important compulsory duties and the decrease in the remembrance of Allah is like the example of Hadhrat Sayyid Sahib Barelwi *(Quddisa Sirruhu)* who, while preparing for jihaad engaged his attendants in horse-riding and archery instead of keeping them engaged in *zikr*. Someone complained that there was no longer that heavenly *noor* like before, so Hadhrat Sayyid Sahib replied, "Yes, this time we do not have the light of *zikr* but the light of jihaad and at this time this light is necessary." Maulana then remarked, "I have an anxiety about the lack of knowledge and the absence of the remembrance of Allah because at this stage, men proficient in knowledge and *zikr* have come into the work in very small numbers. If these men take part, then the deficiency of knowledge and *zikr* would be overcomed, but very few Ulama and men of *zikr* have come forward. Until now those jamaats that go out are deficient as far as men of knowledge (Ulama) and *zikr* are concerned. This was the cause of Maulana's anxiety. Alas, if men of knowledge and *zikr* had also been moving in the jamaat, then this deficiency would have been removed. All thanks are due to Allah! In the markaz (headquarters), learned men and men of high spiritual development are present but in small numbers. If they were to move in each jamaat, then

there will be no one to supervise the work of the markaz.

42
In a letter of Maulana Abul Hasan Ali Nadwi the following was mentioned: "Muslims can only be of two types. There can be no third. They are either out in the path of Allah or assisting those out in the path of Allah." Upon this he said, "He has understood very well." Again he remarked, "Assisting those in the path of Allah also includes encouraging and preparing others to go out by explaining to them for example, that when your going out does not harm the Qu'raan or Bukhari lessons of a certain Aalim, then you will also share in the reward of his teaching. People should be enlightened (with these kinds of intentions) and the means to acquire the rewards should be explained."

43
Our tabligh's aim is that ordinary religious Muslims should learn Deen from their elders and teach those below them. They should consider those below them as their beneficent patrons because the more we are going to propagate and spread the Kalima (testification of Allah's Unity), the more our own Imaan (faith) will become perfect and enlightened and the more effort we are going to make on others to perform salaat, the more our own salaat will be perfected. (In tabligh this is the basis and formula that those who propagate have their own perfection as their object. One should not consider being the guide of others as the real guide is none other than Allah Himself).

44
It is related in the Hadith, " Whosoever does not show mercy, will not be shown mercy. Have mercy upon those on earth and the One in the heaven will show mercy on you." It is a pity that people have restricted this mercy to those who are hungry, thirsty and naked, and have no pity on those who are deprived of Deen. It is as if they consider the loss of material things to be a harm but do not consider a loss of spiritual values to be a loss at all. Therefore, why should the One in the heaven have pity upon us when we do not take pity on the ruined spiritual

conditions of Muslims.

The foundation of our tabligh is based upon this pity. Therefore, this work should only be done with compassion and feelings of mercy. If a muballigh is doing this work because he feels sorry for the sad state of his fellow-men then he is certainly fulfilling his duty with compassion and sympathy. If he does not have this disposition but has another intention, then he will be involved in pride and self-elation from which no benefit can be expected. The one who will bear this hadith in mind while doing the work will have sincerity, see his own faults and although his gaze may fall onto the faults of others, he will also see the good Islamic qualities in them. Such a person will not defend his nafs (lower self) but will complain against it. The crux of this tabligh is not to encourage the self but to complain of the self.

45

Once he addressed me thus: "Maulana! It is necessary to search for the commands of Allah. We should be constant in this search. For example, before doing anything we should ponder: occupation demands two things: firstly, concentration on the actual work undertaken and secondly, negligence towards other work. Now we must consider whether there exists any work more important than the work we are involved in or not? This cannot be achieved without searching and pondering."

46

Before salaat one should meditate on it. Salaat performed without anticipation will be shaky and flimsy. Therefore we should ponder over our salaat before performing it.

Commentary

It is for this reason that the shar'iat has prescribed the performance of *sunan, nawaafil, iqaamat*, etc. before the *faraa-idh* so that we can meditate properly on salaat and, thereafter, perform it. But we neither understand the virtues and benefits of these *sunan* and *nawaafil* nor do we take advantage of these and it is possibly for this reason that there is a deficiency in the performance of our *faraa-idh* (compulsory salaat).

O Allah! I beseech you for perfection in wudhu, salaat and in gaining Your Pleasure. *Aameen.*

47

Tabligh workers should have their hearts opened which could be acquired by looking at the vast mercy of Allah. After this, emphasis should then be placed on spiritual training and development.

48

In the beginning of Islam (when Deen was weak and the world strong), Sayyiduna Rasulullah (*Sallallahi alayhi wa sallam*) used to go to those lacking in the desire for Deen and the truth, attend their assemblies and though uninvited, he still gave them the *da'wat* (invitation). He did not wait for people to invite him. He sent the Sahaba (*Radhiallahu Anhum*) to do tabligh in some places. In these times, the same weak conditions prevail. Hence, we should go to those who have no desire, to the assemblies of the atheists, sinners, etc., and exalt the kalima in their midst.

Then Maulana Ilyas Sahib *Rahmatullahi Alaihi* became weak and could not speak. Afterwards he continued saying: "Maulana! You have arrived here very late. I am unable to speak in detail now. Nevertheless, you should ponder over what I have said."

49

Initially, I instruct the making of *zikr* in the following manner:

The reading of *tasbeehe fatimah* and the third kalimah (*subhaanallaahi wal-hamdulillahi wa laa-ilaaha illallaahu wallahu akbar*) after every salaah, a hundred times *durood shareef* (*salaat 'alan Nabi*) and *istighfaar* morning and evening, recitation of the Quraan with tajweed, emphasis on tahajjud amongst the nawaafil and to go in the company of those involved in *zikr*. Knowledge without *zikr* is darkness and *zikr* without knowledge is a door to many evils.

50

Dreams are a 46th part of prophethood. Some people have advanced so much by the implications of their true dreams that those stages could

not be attained by strenuous spiritual exercises and other religious efforts. They are inspired with correct knowledge in their dreams which in turn is a part of prophethood. Hence why should they not progress. Knowledge increases recognition and through recognition, proximity to Allah increases. We are therefore commanded to make du'aa for an increase in knowledge, "Say, O Allah! Increase me in knowledge." He then said, "These days I am spiritually inspired by dreams and therefore make an effort that I get more sleep. (Due to his illness, Maulana slept very little). After consulting the Hakeem Sahib and doctor, I have had my head massaged with oil by means of which I can sleep more."

He continued saying, "The method of Tabligh was opened to me in a dream. The tafsir of the aayah, "You are the best ummat taken out for mankind. You command good and prohibit evil and you believe in Allah," was inspired to me in a dream that you i.e. the Muslim Ummat, like the prophets have been selected for the benefit of all mankind and the meaning of '*ukhrijat*', 'taken out' , is that you are not to concentrate your effort at one place but it will be necessary for you to move from place to place, door to door.

Your work is to invite to what is good and stop the bad, and after this " you believe in Allah" is mentioned. It is made clear that by means of inviting to what is good, your Imaan will strengthen (as the possession of your Imaan is already implied in "you are the best of ummats"). Thus, our intention should not be the guidance of others but to benefit ourselves. "Taken out for the benefit of mankind", by mankind here is not meant the Arabs, but non Arabs. As for the the Arabs, Allah has mentioned: " You are not to be a compelling ruler over them and you are not responsible for them", (in which it is indicated that their guidance has been decreed. You should not worry much about them). "You are the best of ummats," refers originally to the Arabs and 'mankind' refers to the non Arabs because after this ayat we read, "if only the People of the Book had believed, it would have been better for them." In this, there is a link, because here it is stated "it would have been better for them" and not " for you" because the muballigh perfects his Imaan through tabligh itself whether the addressee accepts or rejects

and if the addressee accepts, then it is for his own benefit. The benefit of the mubaligh (preacher) is not dependant upon people accepting or rejecting.

51

The stage of zakaat is lower than that of *hadyah* (a gift). Therefore sadaqah was prohibited for Rasullullah (*Sallallaahu alayhi wa sallam*) but not so in the case of gifts. Even if zakaat is fardh (compulsory) and gifts mustahab (preferable), yet at times the reward for a mustahab is greater than that of a fardh . For example, to greet first by saying "*Assalaamualaykum*" is sunnah but to reply is wajib, yet to make salaam in the beginning is better than to reply. Likewise, although zakaat is fardh yet its object is the purification of one's wealth and although gifts are mustahab, yet their object is to cause delight to the heart of a Muslim. Hence, considering the object and result, hadyah is better than zakaat because the purification of the heart is superior to the purification of wealth. As for zakaat, even though by fulfilling the needs of a Muslim, the delight of his heart is also acquired, then too, it is not the original aim and it is acquired only as a secondary result, while the actual object of gifts is only to cause delight to the heart of a Muslim.

It is compulsory upon one on whom zakaat is fardh to search for those to whom zakaat must be given just as it is necessary for one to seek pure water upon whom salaat is compulsory. Those who are correctly entitled to zakaat are those who, after having accepted zakaat, do not develop a greed for wealth. It is not the aim of the Shariat (Islamic Law) that the poor Muslims should develop a crave and greed for wealth by receiving zakaat and look upon the rich in expectation of zakaat and charities. However, those who, due to depending entirely upon Allah, have patience and perseverance are deserving to be assisted by the wealthy according to their patience and dependence upon Allah. Allah says: "For those who are handicapped in the path of Allah and are not able to go out in the world to earn, the ignorant take them to be rich because they refrain or restrain themselves from begging."

Therefore, the ones rightly entitled for zakaat are those involved in the

work of Allah and have patience and depend solely upon Allah and do not ask anything from anyone nor harbour such desire in their hearts. Today, wealthy people give their zakaat to professional beggars and feel that they have executed the obligation of zakaat though they have wasted it initially. Therefore, these days, in spite of fulfilling the duties of zakaat, we do not find *barakaat* (blessings) in our wealth although the sure guarantee has been given that there will definitely be *barakat* in our wealth after giving zakaat. Those people who do not see *barakat* in their wealth should know that their zakaat did not reach the correct recipients and that they did not search or make a sincere effort to look for such recipients.

52

Muslims should serve the Ulama with four intentions:

(1)For the sake of Islam. If purely on account of Islamic ties one Muslim visits another, i.e. for the sake of Allah, then 70 000 angels spread their wings under his feet. If this virtue is for an ordinary Muslim, then surely it is also for an Alim.

(2) They carry the knowledge of Nabi (*Sallallahu alaihi wa sallam*) in their hearts and bodies and because of this they are entitled to be honoured and served.

(3) They are supervisors of our religious affairs.

(4) To enquire about their necessities of life. If other Muslims will investigate what their worldly needs are and have them fulfilled by the wealthy, the Ulama will then spend that time in the service of the Deen and teaching which they will have saved on account of being free from the trouble of fulfilling these necessities. The rewards of this service and teaching will also go to the wealthy. However, the ordinary Muslims should serve the Ulama under the supervision of reliable Ulama because on their own they will not know who is more worthy of assistance. Yes, if they are able to find out on their own, they may do so.

53

Muslims are very much unmindful of dua. Those who are making dua, do not know the reality of dua. I wish to explain to Muslims the reality

of dua. It is to present our needs to the Highest Court. The higher the court, the more humility and concentration should be developed in the heart and expressed in the words of the dua. We should have faith and confidence that surely the dua will definitely be accepted because the Being who is implored is very generous and noble and has compassion upon His servan's. The treasures of the heavens and earth are in His possession.

54

Letters from the merchants of Delhi should be sent with the jamaats which go to Saharanpur, Deoband, etc. for tabligh wherein the Ulama should be informed with utmost respect that these groups are being sent to make tabligh to the public. The Ulama should be informed that their time is very precious and if they could spare some of their time to patronise these jamaats without sacrificing their time from their official duties or that of the students, they should do so. The students should only spend time under the supervision of their teachers. Without the surveilance of their teachers, students should not be allowed to take part in this work. The jamaats should also be instructed that if the Ulama do not pay full attention, they should not critisize the Ulama in their hearts but realise that the Ulama are doing more important work than them. They are busy in Deeni academic work at night also while others are sleeping in comfort. We should blame ourselves for their lack of attention because we did not visit them enough. They are paying more attention to those who have resolved to stay in their company for several years.

He then continued: Even to entertain a bad thought about another Muslim can be the cause of destruction, so to criticise the Ulama is extremely dangerous.

Then again he said: The basis of our method of tabligh is to respect every Muslim and to honour the Ulama. Every Muslim, on account of Islam, should be respected, and the Ulama, on account of their knowledge, should be honoured.

Then he said: Until now, our muballighs have not yet mastered *ilm* and *zikr* (knowledge and the remembrance of Allah) and this is of great concern to me. The only method is to go to the possessors of *ilm* and

zikr so that they may do tabligh under their patronage thereby benefiting from their knowledge and company.

55

One day I became very busy speaking to arriving visitors and I could not sit much in Moulana's company. After Zuhr when I went to his service, he said: "You should remain more in my company." I replied that today there were many visitors and the crowd was large so I kept them with me and spoke to them about tabligh so that the crowd may not be too large for you and that you might not have to talk too much. He replied: "Another way would have been to remain with me, I would have spoken to you from my heart and you would have related it to others. In this way the thorn in my heart would have been removed. You should remain with me and listen to my talks and tell others so that I do not have to speak to anyone. Some people have told me that they would not allow me to speak. However, until the thorn in my heart is not removed, I will not keep silent. I will by no means keep silent even if I have to die.

56

Hazrat Maulana Thanwi (*Rahmatullahi alaihi*) did great work. So my heart's desire is that the system of education should be on his lines and the method of tabligh mine. In this way his teachings would spread far and wide.

In the talks, technicalities of Shariat should not be mentioned. Just keep three things in mind:

(1) Every action should be done to please Allah.

(2) To have *yaqeen* (faith) of the *aakhirat* (hereafter). In the *aakhirat* we shall have its rewards or we shall be saved from punishment.

(3) With this intention there should be no other aim of getting anything before death in this world.

The worldly benefits will come by themselves but they should not be the object. Worldly benefit will definitely be achieved and to have

confidence in its achievement is also necessary but it should not be the object of performing an action. Yes, where it may become necessary, the secrets and technicalities could be explained and there is no objection in this but it should not be done everywhere.

57

I greatly appreciate the people of Hazrat Maulana Thanvi (*Rahmatullahi alaihi*) because they are close to our time. Therefore you quickly understand my talks because you have heard Maulana's speeches lately. He then remarked, "Due to you there is great *barakah* in my work and my heart has become very happy." He then made much dua and remarked , "You also thank Allah for this blessing by crying: O Allah, Whatever favours are received by me or anyone in the morning or evening are from you alone. You have no partner. To you belongs all praise and thanks."

58

For the effort of tabligh, an increased effort should be made on the *Sayyids* (progeny of the Nabi *Sallalahu alayhi wa sallam*) to make them participate and progress. It is stated in the Hadith: "I have left you with two weighty things, the Book of Allah and the people of my house." This is the requirement of this Hadith. Those elders made great efforts in the beginning, so in future more is expected from them.

59

If one Muslim loves another for the sake of Allah or another Muslim loves him sincerely for the sake of Allah, then this love and good thought will be a great treasure in the hereafter. Those Muslims who have love for me, I hope that, *Insha-Allah* (if Allah wills), Allah will keep my faults covered in the hereafter.

To have faith in our empty-handedness is success in itself. None will be successful because of his actions. Only by the Grace of Allah can success be acquired. Rasulullah (*Sallalahu alayhi wa sallam*) has said, "None will enter jannat through his actions. The Sahabah (*Radhiallahu anhum*) asked, "Not even you, O Rasulullah!." He replied, "Not even

me except that Allah covers me with His Mercy." After relating this Hadith, Maulana started crying and caused others to cry.

60
"Maulana! The Ulama are not coming towards this effort. What should I do? Alas! O Allah! What should I do?" I replied, " All will come, make dua." He replied, " I can't make dua. You rather make dua." He then read these verses of poetry from *Qasidah Burdah* (Ode of the Cloak):

I seek Allah's Forgiveness from that speech which is devoid of action,
it is tantamount to attributing children to a barren woman.
I have oppressed the sunnah (way) of that personality
who remained awake in the darkness of the night
until his excessive standing (in salaah) caused his blessed feet to swell.

After this his eyes were filled with tears and he remarked that *Qasida Burdah* is included in the syllabus of the Ulama not for the sake of literature but to soften the hearts and increase the love for Nabi (*Sallalahu alayhi wa sallam*).

61
In Islam there is a degree of broad-mindedness to such an extent that even being born in a Muslim home, a Muslim country or to follow one's Muslim father or mother is sufficient evidence to be regarded as a Muslim.

This tolerance goes so far as even if one were to have 99 reasons of kufr (disbelief) and one reason of Islam, he would still be called a Muslim.

Nevertheless, this is not the true Islam, but merely customary. True Islam is when the reality of *Laa Ilaha Illal laah* (None is worthy of worship besides Allah) is accepted. Its reality is that after accepting this faith, a determined intention to serve the Creator should be made in the heart. The worry and concern of pleasing the Creator should enter the heart and at all times there should be the anxiety as to whether the

Creator is pleased with one or not.

62
There are two things for which I am greatly concerned. These are of importance. One is the shortcoming of *zikr* in the jamaat. They have to be shown *zikr*.

Secondly, the wealthy should know who are entitled to receive zakaat. Most of the time their zakaat (a right and due from wealth which ought to be given to the needy) goes to waste. It is not truly spent on those who are entitled to zakaat.

I have compiled a list of 40 people who are not desirous nor greedy for wealth. If they are given zakaat, no greed and desire will arise in them. They are those who depend solely upon Allah and are engaged in the work of tabligh. It is necessary to assist them. The wealthy should search for such people to know who requires how much. Many times zakaat given to professional beggars and collectors is not actually being given to the correct recipients.

63
Through knowledge *amal* (practice) should come into existence and through *amal*, *zikr* should come into existence. Only then will knowledge be regarded as true knowledge and deeds will be accepted. If knowledge does not lead to *amal*, then this is a complete darkness (evil) and if in making *amal* one does not remember Allah, then it is shallow and hollow (devoid of spirit). *Zikr* without knowledge is a *fitrah* (evil).

64
Inform the people of the virtues of *hadyah* (gifts), *sadaqah* (charity) and giving loans from the incidents in the lives of the Sahabah (*Radhiallahu anhum*). They used to work and then give *sadaqah*. Not only did the rich give, but the poor also used to work and give something as *sadaqah* because they had the virtues of *sadaqah* in their

minds. If this is the status of *sadaqah*, then *hadyah* is much more virtuous. Likewise, the virtues of giving a loan are many. For example, when the period of repaying a loan expires and respite is given without making demands from a needy debtor, then for every day for which grace is given, the reward for *sadaqah* (charity) will be received.

65

"I fear the occurrence of '*istidraaj*' (respite) upon myself." I replied that this fear is actually true faith. Imaam Hasan Basri (R.A.) has said that fear of hypocrisy is only perceived by a true believer. In one's youth it is good to have this fear while in old age it is good to have hope in Allah." He replied, "Yes, this is correct."

CHAPTER FIVE

Hazrat Maulana (May Allah have mercy on him) undertook a journey to Lucknow and Kanpur precisely one year before his demise in Rajab 1362 Hijri wherein this humble servant (the compiler) also accompanied him. The sayings in this chapter were related during this journey.

66

Those taking part in the tabligh work should have perfect faith in the rewards, blessings and promises mentioned in the Quran and Hadith for the work of da'wat and tabligh due to which they should have an urge and yearning for the same. They should also bear in mind that through our insignificant efforts, whoever Allah Ta'ala guides towards Deen and likewise because of this chain of effort whoever will be guided towards Deen until the Day of Qiyamat (Resurrection), and whatever good deeds all these people will do, the total rewards for all their good deeds will, *Insha Allah*, also be given to us according to the promise of Allah, provided our intentions are pure and our work worthy of acceptance.

67

When preparing people for tabligh (inviting to Allah), explain to them in detail the benefits of this work and the rewards of the hereafter. Explain to them in such a manner that for a short time the bounties of Jannat appear before their eyes. This is the method of the Quran. Thereafter, if Allah wishes, it will become easy for them to tolerate and overlook (on account of being busy with this work) any apprehended worldly inconveniece or loss.

68

During the gusht and especially during a discourse, the main object for the call which is made to the jamaat to remain in *zikr* and *fikr* (remembrance and concern) is that while efforts are made to explain and make people accept a reality, at that time there should be many hearts which confirm this reality with full faith and submission. The effect of this also influences other hearts. Allah has placed great power in the

heart of man. This is something that people are unaware of.

69
The *zikr* of Allah is a castle and a fortified fort to protect oneself against satan. Therefore the more we move in evil and corrupt environments for the sake of tableegh, the more should we increase our concentration on *zikr* to safeguard ourselves from the evil influences of the jinn and human devils.

70
One day when addressing a jamaat of religious students, he posed this question initially: " Tell me who you are?" He then replied, " You are the guests of Allah and His Rasul (Messenger). If a guest were to harm the host, then this injury will be worse than others harming him . So if you are students of Deen and you do not indulge in activities pleasing to Allah and His Rasul and instead you tread the wrong path, then understand that you are the guests who are causing trouble to Allah and His Rasul.

71
Speaking to the same students he continued: "Look, shaytaan is a cunning deceiver. He pounces upon his prey. You people have left your homes to seek the knowledge of Deen. After having left your homes, shaytaan has lost hope that you will remain ignorant. Now he has made up his mind to let you carry on studying but at the same time involve you in his work. My movement is heavy against these efforts of shaytaan. Our aim is to place the people on the path of Allah and discard the path of shaytaan. Tell me then, what is your decision?

72
During this same address he said: "After having made arrangements for the service and comfort of those people whose service, care and obedience is essential upon you and having satisfied them, come out in this path and conduct yourself in such a way that when they see your progress in knowledge and reform, they will not only be satisfied with your activities but will also desire it."

73

The basic object and purpose of Deeni work should be to gain the pleasure of Allah and rewards in the hereafter. The blessings and bounties that have been promised in the world, e.g. peace, prosperity, a respectful life, or sovereignty and authority on earth, are not the objects but that which have been promised by Allah. We must do whatever we have to do only to gain the pleasure of Allah and reward in the hereafter. However, we must have full faith in the promise too and we should also make dua for it although it should not be the object of our ibadat and obedience.

We can clearly and easily understand the difference between 'object' and 'promise' if we take the example of marriage. The object of marriage is the acquisition of a wife and the enjoyment of her companionship but with it comes the customary promise of household goods etc. There is no one so foolish to get married mainly to acquire such household goods and presents. If anyone gets married for this purpose and the wife comes to know that she was married solely for the acquisition of the presents that come with her, then imagine how little regard there will be in the wife's heart for him.

74

Man's distinction above the other creation is on account of his tongue. This distinction should only have been in good but it is is also found in evil i.e. just as he can use his tongue correctly and with it he does the work of Allah and His Deen and thereby surpasses the angels in goodness and piety, likewise, if he uses his tongue wrongly, he can become worse than an animal like swines and dogs. "It is only the chatter of the tongue that will throw men headlong into hell." (Hadith)

75

A few days earlier Hakimul Ummat Hazrat Thanwi *Rahmatullahi alaihi* passed away. One of the disciples of Maulana Thanwi paid us a visit. The compiler of these sayings introduced him upon which Maulana Ilyas *Rahmatullahi alaihi* said:

"Those people who belong to such a circle of love and connection as

vast as Maulana Thanwi's, it is desirable that there should be a worry to express condolence to them in general. My heart desires to express my sympathies to all of them at this time. This message should particularly be spread and passed on that in order to increase that connection with Hazrat *Rahmatullahi alaihi*, to draw benefits from his blessings, and at the same time to increase the stage and joy of his soul - the best and strongest way to do all this would be to be punctual on his teachings and instructions, as well as to spread them. The more a person practises on Hazrat's teachings and instructions, the more Hazrat's stages will increase. This is in accordance with the Hadith: "Whoso invites to good will have the same rewards as those who practise on them." He then remarked, "This is the most excellent method of *isaal-e-thawaab* (sending rewards to the deceased.)"

76

"If any one feels himself to be unfit for this work of tableegh, it does not mean that he must sit down. By no means, should this be so. In fact he should make an even greater effort to take part and make others do the same. In some cases, by the continuous efforts of a few incompetent people, good reaches the competent people and flowers into full bloom and according to the Hadeeth, those incompetent people receive the full rewards.

"Whoever invites to good will receive its rewards and the reward of those who act accordingly. And the one who introduces a good practice in Islam will have its reward and the reward of those who practice accordingly." (Hadeeth)

So he who is unfit must strive even more. Considering myself to be unfit, I am also engrossed in this work with the hope that by my efforts, the work will reach some competent person and then Allah will bestow upon me also those high rewards for this work.

77

"With his heart" is the last part of the following famous hadith of Abu Saeed Khudri Radhiallahu anhu: "Whosoever sees a wrong being done let him change it with his hand and if he is not able to do so, then with his tongue, and if he is unable to do so, then with his heart."

Another stage and manner "with his heart" is that men with spiritually developed hearts should use the power of their hearts, i.e with courage and determination they should try and eradicate evil.

Imaam Abdul Wahhab Sharaani described a method in order to reach the stage of *Qutub* (a rank in sainthood). Firstly, to meditate on whatever good is not in existence in the world and to feel sad about it in the heart. Thereafter with full humility and humbleness to make dua to Allah for the revival of that good and to use the power of the heart towards the revival of virtue. Secondly, to meditate on the corruption which is taking place in the world and to feel sad and afflicted because of the extent it has reached and then make dua with utmost humility for its eradication and pick up courage in order to stop all vice.

Imaam Abdul Wahhab Sharaani wrote: "Whosoever will continue doing this will, Insha Allah, become the *Qutub* of his time."

78

To carry out the specific commandments of Allah on each and every occasion is the real and highest form of *zikr*.

"Do not let your wealth and children divert you from the remembrance of Allah." (Quran)

So whoever, while being busy with his children and business, fulfils their rights according to the orders of Allah and in obedience to Allah's prescribed limits will be in the remembrance of Allah despite him being engaged in these worldly affairs.

79

Jannat is only for those who are humble. If there is any portion of pride in a man, he will firstly be thrown into Jahannum wherein he shall be purged and, after being purified and becoming humble, he will be sent into Jannah. In any case no man will go to Jannat with pride in him.

80

Our elders have forbidden the uninitiated (or beginners) to study the books of Sufis. However, if any disciple who is under the supervision

of a true Shaikh makes a study, there is no harm.

81

Maulana (*Rahmatullahi alaihi*), in his journey to Lucknow, gave a famous Alim an invitation to accompany the jamaat to Lucknow. This person then came along and on one occasion Maulāna said to him:

"Moulana, I have not put you into this trouble in order that you should deliver a lecture. In this work, lectures and talks are secondary. The trouble undertaken by persons like you in such journies is necessary because being occupied in your engagements, you will be unable to understand and ponder over my work as you do not find the time to do so. By undertaking this journey you have left your home, your engagements, and your environment. Now you will be able to listen at ease and see with your own eyes the work of the jamaat and you will also then be able to ponder and think over it."

82

"Encourage people to leave their homes for the sake of learning, teaching and spreading the Deen at their own expenses. If they are unable to make sacrifices then as far as possible, try and make arrangements from their locality. If this is also not possible then try to make some arrangements from some other place for them. Under any circumstances, do not allow the desire of being assisted by anyone besides Allah to enter the heart. To fix the gaze on people instead of Allah for the fulfilment of ones' needs is called *'ishraaf*. This weakens the roots of Imaan.

Those who have left their homes should be made to realise that the difficulties in this path, whether it be hunger, thirst etc. are a form of mercy from Allah. Difficulties in this path were the spiritual food of the Prophets, the Siddiqeen (the truthful ones) and those near to Allah.

83

Friends! There is still time left to do the work. Soon, two great dangers will appear. The first will be a movement to propagate pure kufr which

will be amongst the ignorant masses. The second will be atheism and apostasy which will be accompanied by the western system of government and politics. These two sources of misguidance will come like a flood. That which is to be done, must be done before these forces appear.

84
The method of mass education and training which we wish to make popular through this movement is exactly the same method which was current in the days of Nabi (*Sallalahu alayhi wa sallam*). In this general manner, the Deen used to be learnt and taught. Afterwards whatever other methods were initiated, for example, compilations, book education, etc. all this became an incidental necessity. People have now begun to consider this as the actual method and have forgotten the system of our Nabi *(sallalahu alayhi wa sallam)*. In reality, the original method is that which was shown by Rasulullah *(sallallahu alaihi wa sallam)* and mass education and training is only possible or can only be executed in this way.

85
Whenever it becomes necessary for me to go to Mewat, I always go with a group of pious men who are engaged in the *zikr* of Allah. Even then, having mixed with the general masses, the condition of my heart changes so much that until I do not purify it through I'tikaaf or by going for a few days to sit in the special gatherings and enviroments of Saharanpur or Raipur, the state of my heart does not return to its original condition.
At times he also used to tell others:
"The workers of Deen should wash away the natural effect of moving in gusht amongst all kinds of people by meditation and *zikr* in seclusion."

86
In our tabligh, the workers should meet 3 special kinds of people with 3 objectives:
1.The Ulama and pious with the object to learn Deen and take the good

effect of Deen from their company.
2.Those of a lesser category with the object of perfection and gaining firmness in Deen by spreading the word of Deen amongst them.
3.Different people with the object of imbibing their different good qualities.

87

One day in his dua he said:
"O Allah! On account of the unbelievers being Your creation, they deserve our compassion and mercy, hence make us fulfil their rights while simultaneously make our hearts completely averse to their disbelief."

88

We should increase our concern to make the Ulama and the pious participate in this effort of tableegh and reformation by reassuring and pleasing them. Whenever they are found to be holding a different opinion or disagreeing, we should excuse them by giving a good interpretation to their difference of opinion or disagreement. We should meet them with the intention of deriving religious benefits from them and attaining the blessings of their company.

89

Islam by itself has great value in the sight of Allah even if it is mixed with some vice and evil in the individual. For this reason even a bad and evil believer shall one day be forgiven. Even if the least degree of Islam is found in a person, we should respect him on account of this Islam and should consider him as a brother in faith. We should therefore meet him and consider ourselves also responsible for the sin and vice found in him because of our neglect and that it is the result of not making efforts for Deen.

90

Our work is based upon making an effort on the foundation of Deen. Our movement is, in reality, the movement of Imaan. Today effort for Deen is generally based upon raising the upper structure, taking for

granted that the foundation has already been laid. Their concern is for raising the building upon it, whereas in our effort, the first requirement of this Ummah is to make an effort so that the light of true faith (imaan) enters their hearts.

91

In our opinion, in these times the actual disease of the Ummat is the lack of enthusiasm and appreciation for Deen in their hearts. If the concern and desire for Deen and the understanding of its importance is revived, then their Islamic qualities will flourish in a short while. The real object of our movement is to create a burning urge and desire for Deen and not just the correction of kalima and salaat etc.

92

In our method of working, the despatching of jamaats far from their homes for the sake of Deen is given utmost importance. Its special benefits are that when a man is removed from his stable and permanent environment and he comes in a pious and activating environment, then his religious enthusiasm develops. Therefore, in this travelling and migration, the different kinds of difficulties and struggles encountered and in addition to this, bearing the humiliation of going from door to door for the sake of Allah causes Allah's special mercy to be focused upon us.

"And those who strive in Our path, We guide them to Our paths." (Quran) Thus, the more time spent in these travels and hijrat (migration for Islam's sake), the greater will be the benefits.

93

These journeys (in the path of Allah) bear the resemblance of the special qualities of the expeditions (in the time of our Nabi (*Sallallahu alayhi wa sallam*) and therefore it is expected that they carry the same rewards. Even if there is no fighting involved, yet it is a branch of jihad (making an effort for Islam). In certain aspects it is of a lower degree than actual combat but in some aspects it is of an even higher nature. For example, in fighting there is both the appearance of soothing rage

and fury as well as extinguishing the flames of anger. However in this effort there is purely the controlling of anger for the sake of Allah which involves lying at the feet of people, beseeching and begging them and humbling ourselves in front of them for the sake His Deen.

94

This effort is in reality a training of a very high degree. Alas, people do not understand its reality!

95

Those people who wish to come and learn the method of our tabligh work at Nizamuddin should be clearly informed of the following points:

(a) They should be prepared to give as much time as possible.

(b) To come once or twice is not enough. They should keep on coming.

(c) They should not come with the intention to stay in Nizamuddin but according to instructions, to travel from place to place. At times it may also be necessary to remain in Nizamuddin.

(d) It should also be firmly borne in mind that when any companions decide to return home, then by looking at them, one may also desire in the heart to return home. On such occasions one must not follow this desire but instead, carry on with the work. The reward for this is unlimited. Those who muster up courage to remain, their example is like those who remain on the battle field when their companions have deserted them from the left and right.

(e) It must also be made clear that in this path much difficulties, hardships and conditions contrary to one's nature and desires will be encountered and the rewards in the hereafter will be according to the extent of these dificulties.

CHAPTER SIX

96

Sometimes we should sit down and ponder over whom we have influence, where will the results of our efforts yield goodness and what will be the method of spreading the dawat of Deen. What path we should take and what plan of action should we adopt. Then we should, according to our predetermined plan, depending solely upon Allah, start doing the work.

97

In connection with those persons of whom it is thought that it would not be possible to draw their attention to this work until we have served them for some time, we should do so and thereby become closer to them and understanding their temperament, we should be of service to them only with the intention that they should take part in the work of Allah and with great expectations, we should make dua to Allah.

98

There are persons who are not inclined to this *Imaani da'wat* of ours on account of their not understanding the depth of this work. Instead of this effort, they are making efforts to revive some of the rules and regulations of Deen which they understand to be of the most important priorities as Muslims are found lacking in these. For example, a certain person and his circle of people regard the propagation of certain commandments of the Shariat and reformation of bad customs to be of the highest priority.

Thus the approach to these people should be to make them go to Mewaat in order to establish these laws and norms and to eradicate the evil innovations. Even today, the distribution of inheritance in Mewaat still needs to be corrected. The distribution of the inheritance according to the Shariat is found little in practice. Similarly, there are many other bad customs in vogue. For example, upto today certain forms of marriages (although permissible) are not considered proper by them.

So the respectable person and his followers should be made to go to Mewaat to propagate these rules and regulations and they should be told that these Mewaatees have become somewhat familiar to tabligh and da'wat which they have to some extent accomplished. Therefore if you give a little bit of patronage then, Insha Allah, they will give you all the assistance to implement your special objectives of reforming their customs and through them you will be able to establish and propagate the rules, regulations and reform the ignorant rituals. Hence, in this way, these personalities will be able to understand the depth and importance of your tabligh work. Also an opportunity to demonstrate the effect and result will arise. Then, *Insha Allah*, they will also give attention in this direction.

99

If I happen to call on any doctor for treatment, then in principle, I put the work in front (i.e invite him to this Deeni effort) when calling upon him. I then utilise the opportunity of the excuse of being treated to make them participate in this work of Allah. Therefore, only those doctors are given permission, upon whom their is some hope that they will participate in this work.

100

For health reasons, I regard it permissible to perform salaat sitting instead of standing. However, I do not understand that, for the upliftment and preservation of Deen, one's health and life should be given priority.

101

One of the important principles in our dawat and tabligh is that in the general talk one should be stern but when speaking to individuals one must be extremely soft. Wherever possible people should be corrected in a general address. Even when we see a companion committing an error, then too his correction should be addressed in the general way. This was the normal method of Rasulullah (*Sallallahu alayhi wasallam*) wherein the faults of particular persons were checked by referring to them in a general address by saying:

"What has happened to the people?" If a personal talk is necessary, then apart from love and affection, one should also take into consideration that the issue should not be hammered upon immediately. On such occasions, most people get ready to confront you and debate with you. It should therefore be suspended for a time and at an appropriate occasion with sincerity and compassion, the fault should be addressed.

102

In this movement, we are to meet the Ulama and pious of all places and build a connection of friendship, reconciliation and harmony with them. Even among Ulama themselves and people of Deen of different circles, the aim in view is to create affection, love, co-operation and unity through this system. It is our most important objective and this da'wat of Deen will, *Insha Allah*, be the means to achieve it. Amongst individuals and groups, differences are created and increased because of differences in aims and objectives. We wish to make all sections of the Muslims participate in the work of Deen and to make the service of Deen the highest aim. Effort should be made in such a way that their enthusiasm and method of operation should correspond. Only this will be able to change aversion into love. Think of making peace between two people and consider for a while the great reward that is attained. Let us then look at creating unity amongst different classes of the Ummat. Who can conceive the rewards there could be for such a noble deed?

103

In order to understand our work, the correct procedure would be to first come and stay here for a few days and to talk with those based here (old workers in Tabligh) and not just to meet me alone and have a discussion with me only. Yes, at times when I speak, then you should listen. One must also participate in the activities conducted here i.e. daily gusht, etc. and go for some days to Mewaat to practise this work. After this training you ought to go back to your own places and do the work there.

104
One requirement is that from those people associated with Tabligh there should always be a group consisting of people from every class and type gathered here in Nizamuddin. There must be Ulama, experts in *zikr*, those who acquired secular education, businessmen and the poor masses. This will lead to the understanding of the work and practical assistance in establishing it. The foundation for the permanent association and mutual co-operation amongst all sections of the Ummat will be achieved by this means, *Insha Allah.*

105
In our movement, constant guarding and correction of your intention plays a great role. Our workers should focus their vision on the obedience of Allah's commandments and the desire to please Him alone. The rewards will be proportionate to the extent of sincerity and strength of this objective. It is a general rule that when success and benefits become apparent, then the rewards decrease. Thereafter, it is a natural consequence that the benefits also become the objectives. Understand! The rewards for the sacrifice of life and wealth did not remain the same as before the conquest of Makkah because with the conquest of Makkah, the prospects of victory and government came into sight.
"Those are not equal who spent and fought before the victory. They will have a higher stage than those who spent and fought afterwards. And to every one Allah promises the best." (Quran)

106
Pointing towards two Mewaatis who were old workers from the very beginning in the line of da'wat and tabligh he said:"In this tabligh work, reference is made towards my efforts but in essence, they are the real workers. I desire that those people, who on account of this work have love for me, should direct their affections to these people even though they have to force their hearts to love them. It is because of this reason that one must have a feeling of goodness in the heart for them. Loving and serving them is a means of acceptance."

107
These people have great rights over me. I have not been able to fulfil their rights. Those people that love me should understand their rights.

108
The object of making an effort and struggle for Deen by the sincere and truthful is only to attain the pleasure of Allah and His Rasul. When victory, riches and wealth comes into one's possession, then the weak and those whose hearts are to be won are thought of first. On this basis, I say that when a call is made to those people who have not until now understood the reality of this work and are therefore not taking part, their expenses for travelling should be thought about and they should be served and made comfortable according to one's capacity. As for those sincere ones who have understood the reality of this work and are preoccupied in it,these aspects should not be of concern.

109
These days, when it comes to Deen, this wrong notion has become common that initial stages are regarded as the ultimate and means are given the status of objectives. If we ponder, we shall then find that in all branches of Deen, this error has become entrenched and has thus become the root of a thousand evils.

110
"Verily the person who asks has a right upon you even if he comes (riding) upon a horse." (Al-Hadeeth)
An error has been made by people in understanding this hadith. It is understood that one who begs, no matter who or in what condition he is, he should be given whatever he asks. This is wrong. The interpretation of the hadith is that he has a right that you should be sympathetic to him and not to treat him with pride and contempt.
"As for the beggar, do not repulse him." (Quran)
Hence at times, this sympathy should take the form of giving him what he asks for and at other times it is to advise him not to lose his self respect and be disgraced by begging or to assist him in an appropriate way in finding a means of livelihood in accordance to his circumstances

that he may find easy to accomplish. For example, Rasulullah (*Sallallahu alayhi wa sallam*) dealt with a beggar by auctioning the utensil that he used for eating and drinking and bought an axe with its returns. Thereafter, Rasulullah *(Sallallahu alayhi wa sallam)* told him: "Go to the woods, cut wood and sell it in order to earn a living."

Thus, if the beggar is not disabled nor unfit and can in some way work, then it is his right that with wisdom he should be prevented from begging and be made to do some kind of work.

In this connection, he remarked: "If effort is made to understand the practical methods applied by Nabi (*Sallallahu alayhi wa sallam*), then *Insha Allah*, there will be no misunderstanding."

CHAPTER SEVEN

111

The Ambiya (*Alayhimus salaam*) inspite of being sinless, protected and bestowed with knowledge of guidance from Allah, yet because of their efforts to educate and guide others, they had to freely mix with all kinds of people and move amongst them on account of which the impure effects of common people used to fall upon their hearts.[1] Through seclusions of *zikr* and ibadat they washed away this spiritual rust and dust that emanates from the evil of sinning. In *Surah Muzzammil*, Nabi (*Sallallahu alayhi wasallam*) was instructed to establish the tahujjud prayers at night for "verily in the day there is indeed a long striving for you." (Quran)

Here reference is made that it was necessary even for Rasulullah (*Sallallahu alaihi wasallam*) to worship Allah in seclusion in the darkness of the night because of the effects of moving to and fro amongst people during the day. Immediately, in the next aayah Allah Ta'aala says: "And remember the name of your Lord, turning to Him completely." (Quran) This ayat further supports the special necessity to turn to Allah in the privacy of the night with *zikr*, fikr (concern) and ibadat for one who goes on the tablighi efforts during the day. Hence, we should also act accordingly. In fact we are even greater in need of it because firstly, we ourselves are weak and filled with darkness. Then those elders from whom we acquire Deen are like us, i.e. they are not sinless. Moreover, those to whom we go are ordinary folk. We are corrupt and on both sides we are surrounded by human weaknesses which definitely and naturally affects us.

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[1] This thought of Moulana (*Rahmatullahi alaihi*) is supported by a hadeeth of Mishkaat Shareef (KitaabutTahaarat) wherein it is stated that once in the Fajr salaah. Rasulullah (*Sallalahu alaihi wasallam*) got confused. After the completion of the salaah. Rasulullah (*Sallalahu alaihi wasallam*) said: "From amongst the congregation there are some who do not observe proper cleanliness (tahaarat) and wudhu (ablution). Their effect has created confusion in our qiraa-at (recitation)."

We are therefore in a greater need to resort to worship Allah and regularly remember Him in the solitude of the night. This is the special way of removing the evil influences of the heart.

Those elders from whom we acquire spiritual benefit, we should only have a connection with them for the sake of Allah and we should consider their talks, actions and conditions in the light of this connection. An effort should be made to remain ignorant of their personal matters and those aspects related to their personal lives. Without doubt there will be shortcomings in them. If we are going to concentrate on these shortcomings, these will be imbibed in us and will sometimes give birth to criticism which will in turn cause us to be deprived of good and keep us aloof from them. The learned scholars have therefore stressed in their books that the disciples should not look at the personal and private life of the sheikh.

112

Men of influence and knowledge should start a system in which consideration should be given before Jumuah salaah as to which masjid will be most suitable to go to. The best choice is to give priority to the localities of the poor, underprivileged and ignorant. For example, the localities where washermen, water carriers, horse cart drivers, porters, and vegetable hawkers reside, provided that these people are not stubborn or averse to being approached. The Masaajid of such localities should first be selected. Our acquaintances should also be informed and requested to join us to those localities. On reaching there, before Jumuah, gusht of tabligh should be made. People should be prepared for Jumuah salaah and for a short while make them understand the importance of Deen and the necessity of learning it. Invite them to come out to learn with the tablighi jamaat and in this way to spend a few days whereby one will acquire the necessary knowledge of Deen. If a few people do get ready, then arrange to send them out with some appropriate jamaat.

113

If some poor people get ready to go out with a tablighi jamaat but are

not able to afford it, then an effort should be made for some wealthy people of the locality to accompany them. The virtue in the sight of Allah of assisting the weak and the poor should be explained to them. It should also be earnestly pointed out that when assisting any of the poor, the principles and method should be learnt from old and experienced workers. This should be done in consultation (*mashwara*) with them. Assisting people contrary to principles and with the wrong method in some cases leads to many evils. Further Maulana pointed out a few principles concerning spending on the poor as stated below and this weak writer was also asked to note them down.

(a) The poor should be assisted with wisdom so that they do not consider this as a permanent procedure. The assistance should not create greed in them.

b) The object of giving should be for creating an affinity and love for Deen. This conciliation should only be according to necessity. As the degree of urge, love and inclination for Deen increases, the hand should be withdrawn from assisting them. Through association and discussion with them, they should be made to understand that they should do some labour or other job for the sake of this effort and just as loans are taken for other needs and necessities, loans should be taken for this effort as well. In this path not to be obligated to anyone is a distinction. At the time of hijrat a lover like Abu Bakr Siddique (*Radiallahu anhu*) offered a camel to Nabi (*Sallallahu alayhi wasallam*). Nabi (*Sallallahu alayhi wasallam*) instead, fixed its price and thereafter took it on credit. However until this enthusiasm, urge and desire is not created, according to necessity, financial assistance may be given.

(c) The etiquette of giving financial assistance is that it should be given secretly and discreetly with honour and respect. The rich when giving assistance to the poor who engaged in the work of Deen, should consider that the poor are doing them a favour by accepting their assistance and they should regard those receiving as superior since they are leaving their homes for the sake of Deen in spite of poverty and difficulty. To leave home for the sake of Deen has the attribute of hijrat

(migration) and to give assistance is *nusrat* (co-operation). The Ansaar (helpers) can never equal the Muhajireen (migrators).

(d) In this path, the worker should be assisted more with gifts rather than zakaat and sadaqaat. The example of sadaqaat and zakaat is like the dirt gathered in a pot which has to be thrown away. Its removal is necessary otherwise the whole pot will become polluted. The example of gifts is like prepared food to which sweet smelling aroma is added and upon which a foil of silver and gold is placed.

(e) Another superior way of assisting those in the path of Allah is to visit the families of those gone out in the path of Allah, to worry about their household needs and to make efforts for their comfort and consolation by telling them what a great work their menfolk have gone out for and how fortunate they are. The point is that through assistance and encouragement, they must be put to so much of ease that they themselves would write to those gone out from their homes saying: "We are at ease and comfortable. You should carry on with the work of Deen without any worry."

(f) Financial assistance should also include investigating the conditions of those doing the work and secretly asking about their necessities and about how they are managing.

(g) One way of investigating conditions which we should try to employ is that people of high positions should send their womenfolk to the houses of those poor people gone out for the sake of Deen. In this way, the hearts of the families will be consoled and it will also add to their courage. At the same time some knowledge of their inside condition will come to light.

114

When it comes to spending in the path of Allah, promises of worldly blessings should not be regarded as its rewards. The real rewards for good deeds cannot be borne in this world. How is it possible to bear those special blessings of the hereafter in this world? In this world a

weighty creation like a mountain and a great and esteemed Nabi like Moosa (*Alayhis salaam*) could not bear the effulgence of Allah.
"When the effulgent light of His sustainer focused on the mountain, it disintegrated and Moosa (*Alayhis salaam*) fell into a swoon." (Quran)

If the bounties of Jannat have to be exposed in this world, then we will in reality, die out of joy. The same will apply to the punishments: if a scorpion of Jahannam were to come into this world, the sting of its poison would burn all that is on earth.

115

In the Quran, the example of one who spends in the path of Allah is given as one who has planted a single seed from which 700 seeds are produced.
"The example of those who spend of their wealth in the way of Allah is like a grain which produces seven ears. In every ear there are a hundred grains and Allah increases it for whomsoever He pleases. Allah is vast in wisdom and knowledge." (Quran)
This is the example of worldly blessings. The blessings of the hereafter are beyond comprehension and reference is made to this in the following verse:
"Those who spend their wealth in the path of Allah and do not follow it up with what they have spent by reminding of favours done, nor cause hurt (to the recipient), for them is a reward with their Lord. There shall be no grief upon them nor shall they regret." (Quran)
"Reward with their Lord" points out to the original and real rewards which will be given in the aakhirat after death.

116

The basic principle is that religious work should only be done to please the Creator and for rewards in the hereafter. However when giving encouragement, according to the occasion, the blessings in this world should also be mentioned. Some people in the beginning do religious work to gain benefits in this world but through the auspiciousness of this work, Allah thereafter bestows them with true sincerity. Worldly blessings have been promised to us and we should not make them our

aim and object but one must make much dua for them. A servant is in dire need of whatever favour proceeds from Allah.
"O my Lord! I am in need of whatever good You may have revealed unto me." (Quran)

117
The promises of Allah are undoubtedly certain. The things which man understands and contemplates in the light of his own experience and those means which he invents are all based on mere assumption and guess work. However, the general trend today is that man, having put his faith in his own man-made means, methods and systems, is making all out efforts on them and ignores the effort to fulfil the conditions by which he will become worthy of benefitting from the promises of Allah. By this we come to know that man does not have so much faith in the system and promises of Allah as he has for the material means which his own mind has invented. This is not only found among the common folk but extends to the ordinary as well as to the distinguished persons except those whom Allah wishes. Having discarded the faith in Allah's promises and His illuminated path, man has become entangled in his own imaginary ideas and ways. This is the special object of this movement, i.e. to remove this basic and fundamental evil from the lives of Muslims and to re-direct their lives and endeavours from the path of conjecture and guess work to the irrefutable path of Divine promises.

The Ambiya (*Alayhimus salaam*) had this method and invited their followers to put their trust in the promises of Allah and make all out efforts of fulfilling the conditions whereby they will become entitled to those promises. In connection with Allahs' promises, the extent of your conviction will determine how Allah will deal with you. In a Hadith Qudsi, Allah Ta'ala says: "I deal with my slave according to how he thinks of Me."

118
In this path, the correct procedure of doing the work is that whenever one intends to go out, or intends sending out a jamaat, or when trying to convince someone who is in doubt; then one should firstly reflect on

one's incompetence, one's lack of resources and means and one's empty-handedness. Thereafter, concentrate upon Allah's existence, presence and unlimited power. Finally, with all submission and humility, appeal to Him in the following way:

"O Allah! You have time and again done great things without any means through Your complete power alone. O My Creator! By Your power alone, You made a dry road in the sea for the Bani Israel. Only through Your mercy and power You changed the fire into a garden (of coolness) for Ibrahim (*Alaihis salaam*). O Allah! You have taken great work from insignificant creatures. You defeated Abrahah's army accompanied by elephants by means of sparrows and thus protected Your House. You made Your Deen flourish all over the world and crushed to pieces the kingdom of Caesar and Khusroe by means of unlettered camel grazers. O Allah! According to Your standing system, also take work from my worthless, unfit and weak self, guide me to make efforts in a way which is most correct in Your view and grant me whatever means and needs I require." Thus having called upon Allah, start doing the work. Whatever means Allah provides, keep on utilising them. Depending solely upon the power and help of Allah, make all endeavours and with crying and lamentations supplicate for assistance and the fulfilment of promises. In fact, consider Allah's help as the real cause and our effort, a condition and a camouflage.

119

Apart from doing the work ourselves, more attention should be given to make others do and learn the work. When Shaytaan knows that someone has taken up the work and is now no longer of those "whom I can make to sit back", then his endeavour is to let this person continue to make effort on himself and to prevent him from making an effort on others to participate. Shaytaan will only be defeated if more importance is given to make others participate and teach them the work. The promises and rewards that have been mentioned in the Quran and Hadith for inviting and enjoining the good have to be borne in mind. Regarding this to be the best means of self progress and gaining nearness to Allah, one must keep on making efforts in this direction.

120
Deen is not static. Either a man makes progress in Deen or retrogresses. The example is like that of a garden whose foliage flourishes when it receives water and the climate is favourable. When the climate is not appropriate and water is scarce, then the growth of the plants will not remain at the same level but will start decreasing. This is the condition of man's Deen.

121
We should contemplate on the means and ways of bringing people towards the Deen as worldly people do for their worldly needs. Whosoever they be and in whatsoever way appropriate, an effort should be made to draw their attention in that way.
"And approach the houses by the (appropriate) doors." (Quran)

122
Man's nature inclines faster towards despair. This is so because when one becomes despondent, he no longer regards himself responsible for making efforts and therefore remains idle. Understand it well that this is the trap of the shaytaan and nafs.

123
To become despondent on account of lack of means and resources is a sign that you have become worshippers of these resources and that your faith in the promise of Allah and His unseen power is but little. Depending entirely upon Allah and with courage rise to the occasion and Allah will prepare the means otherwise, what can man accomplish by himself? Effort and struggle according to our full capacity is a pre-condition.

CHAPTER EIGHT

124

In one gathering, taking pity and expressing sorrow for those people who follow Christian Europe in their individual and collective lives and regard it to be appropriate and correct for this age, he said:

"Reflect for a while! The heavenly knowledge of the (European Christian) community i.e. the lamp of the knowledge brought by Isa (*Alayhis salaam*) has been extinguished by the knowledge of Muhammad (*Sallallahu alayhi wasallam*) i.e. the Quran and Sunnat. In fact, their religion and way of life has been cancelled by Allah Ta'ala. To seek direct light from it has been prohibited. Now if the Ummah of Muhammad (*Sallallahu alayhi wasallam*), who are the bearers of the Quran and Sunnah choose and understand the whims and fancies of such a nation and their own man-made theories, as a correct path, then how evil and deserving of Allah's wrath will this not be? Logically also, how incorrect will it not be to discard the protected revelation sent to Muhammad *(sallallahu alaihi wasallam)* which includes complete guidance for every aspect of individual and collective life and instead follow the lifestyle of the Christian nations. Is this not a very gross form of ingratitude shown to the knowledge of Muhammad (*Sallallahu alaihi wasallam*)?

125

"This work of Deen towards which we are inviting, on the surface, may look very simple but in reality it is very delicate. The object is not just to do it and make others do it, but it is a struggle to develop full *yaqeen* (faith) in our own incompetence and to place complete and total reliance in the power and help of Allah alone. It is the system of Allah, that if we are going to make efforts by placing full trust upon Allah alone, then Allah's help will accompany every effort and movement. There is a reference to this in this ayat: "And He shall add strength to your power."

To consider oneself completely powerless, and do nothing is *jabariyyat* (fatalism), to rely solely on one's own ability and to think that we have

complete power in ourselves is *qadariyyat* and both paths are misleading. The correct Islamic view is between them by taking the middle course. Whatever insignificant strength and capabilities Allah has given us to struggle and strive, we should utilise them to the maximum according to the commands of Allah and we should not spare anything in our efforts. At the same time we must consider ourselves completely helpless and powerless in producing the results and should depend entirely upon Allah and consider Him as the Real Doer or Executor. In the example of Nabi (*Sallallahu alayhi wa sallam*), we can realize this to the maximum. This is then our invitation to the Muslim.

126
I now desire that the method of the distribution of inheritance according to Islamic law be revived and special attention be given to establish it in Mewaat. Hence those tablighi jamaats going there should memorise the chapter of the virtues and warnings concerning the correct distribution of inheritance.

127
Entering eternally into Jahannum is not based upon shortcomings in *amal*(actions) but eternal damnation is based upon absence of *yaqeen* (conviction) and denial of faith.

128
Every part and even the end of our actions should be accompanied by acknowledgement of its shortcomings and the fear of it being rejected. i.e. every good deed by nature should be done as best as possible but in the end it should be realised that Allah's rights could not be fulfilled as they ought to be. Moreover, there should be fear and anxiety in the heart that because there may be shortcomings and corruption in our efforts, they may be rejected and thrown on our faces on the Day of Qiyamat. Thus on account of this apprehension, fear and anxiety, we should cry in front of Allah repeatedly seeking His forgiveness.

129
In connection with the articles of faith, it is also a principle that we

should make all efforts to hold firmly and solidly onto these beliefs and not entertain any doubts which are contrary to these beliefs. At the same time, fear should exist as to whether true *yaqeen* (conviction) in beliefs has been achieved or not.

In the *Sahih Bukhari*, Ibn Abi Mulaika has narrated: "I have met thirty companions of Nabi (*Sallallahu alayhi wasallam*) all of whom had the fear of hypocrisy in them." This is the reality of the issue.

Trust and belief is also a necessary requirement because all that has been said by Allah and Rasulullah (*Sallallahu alayhi wasallam*) is true and must be welcomed into our hearts with honour, reverence and respect. In this way there will be *amal* (practice) and vigour in the *amal*.

130

Once, when referring to a well known religious instructor he said: "I told him you people are falling in the sight of Allah and consequently in the eyes of the world as well. There is a special reason for this. The value and respect for those related and linked to Allah and His Rasul (*Sallallahu alayhi wasallam*) is no longer found amongst you. On the contrary, you respond more to the pressure applied by wordly people. Look! The connections between us is only for the sake of Allah and His Rasul (*Sallallahu alayhi wasallam*). I called you but you did not respond. Just one letter from .... made you respond (because he is primarily a wealthy man and from him and through his influence funds may be acquired). So this is the root of our disease. Those speaking on behalf of Allah and His Rasul (*Sallallahu alayhi wasallam*) are not heard nor obeyed."

I wish to promote this idea in Mewaat. In their disputes, a decision should be taken from those linked to Allah and his Rasul (*Sallallahu alayhi wasallam*) and which is in accordance with the Shariat (divine laws). They should have the enthusiasm that even if only half is received by the decision of those linked with Allah and His Rasul (*Sallallahu alayhi wasallam*), then too it is full of mercy and blessings.

If they acquire everything through those who give decisions contrary to the Shariat, it would be complete misfortune and without blessings." This is the object of the ayat of the Quran: "By the oath of your Sustainer, they shall not believe until they make you the judge in what they dispute and then find no objection in what you decide but accept with full submission."

However, this point cannot be enforced at once. Rather its approach is to create the desire and urge to obey Allah and His Rasul (*Sallallahu alayhi wasallam*) and to follow the laws of the Shariat until this becomes an overwhelming disposition in them. This matter could be produced in them with wisdom and in stages,so that their obedience will be to those genuinely linked with Allah and His Rasul (*Sallallahu alayhi wasallam*) and whatever teachings of the Deen they will explain should then be respected, revered, obeyed, and acted upon with love and desire. This is the method of changing the direction of lives.

131
In my view, the real Deen is to consider the causes and effects in this universe as a camouflage over the creative command of Allah and to have the faith that behind this screen, the real Doer is someone else and His doing and command is the real cause of everything. Thus, instead of the physical means it is the unseen command which is the cause. Therefore, instead of making more effort on material means, effort should be made that Allah be pleased. He will then, in return, complete all our work. We should reflect on this ayat of the Quran:
"Whoever fears Allah, for him will Allah create a way out of every difficulty and provide from where he cannot perceive."

132
Referring to one religious person from the Punjab, he said:
When he first came here, it so happened that at that time I was teaching Ibn Majah Sharif. He greeted me and because of being busy with teaching, I did not reply. He sat right there and while I was teaching he said: "I am from a certain place." Again I did not reply. After a short while he got up and began leaving. I then asked him, "Why did you

come?" He replied, "To pay you a visit." I replied, "The encouragement and virtue given in the Hadith for visiting is not for the sake of coming and looking at the appearance of someone just like looking at a photograph. Visiting according to the Shariat is when one inquires from someone about certain things or listens to him. You have neither said anything nor have you listened." He then said, "Shall I then remain?" I said, "Certainly." So he remained. When he had listened, understood and saw the work here, he called his elder brother. If I had responded to him at that time and just spoken to him briefly, then this result should not have been realised and he would have visited and left. He said, "On account of the changing times, changes have also taken place in the meanings of technical terms and their true spirit has been lost. In Deen, the virtue of one Muslim meeting another is for the purpose of discussing Deen . That meeting wherein there is no talk and worry for Deen is lifeless."

133

In our view the procedure of reformation is that by means of the *Kalima Tayyibah,* the faith must be renewed. Thereafter the first effort should be on the correction and perfection of salaat. Through the blessings of salaat, all the remaining aspects of life will be corrrected. The perfection of salaat is the fountain head of the perfection of the whole of life. Thus, through the perfection of salaat, the rest of life will be imbued with correction and perfection.

134

In this invitation of Deen, it should be made plainly clear to people that the object of jamaats going out is not just to convey to others and explain to others but it is also for our own reformation, education and training. Therefore, during the period when being out in jamaat, one must take extra care in being busy with *ilm* and *zikr.* Without emphasis on *ilm* and *zikr*, coming out in the path is of no avail. It must also be remembered that with regard to *ilm* and *zikr* it must be in association with our elders and under their care and supervision. The *ilm* and *zikr* of the Ambiya *(Alaihimus salaam)* was under the supervision of Allah. The *ilm* and *zikr* of the Sahaba *(Radhiallahu anhum)* was under the

total care of Nabi (*Sallallahu alayhi wasallam*). Likewise, in every age people acquired *ilm* and *zikr* from their elders and perfected it under their supervision and guidance. Likewise again, we are in need of our elders otherwise there is the fear of getting ensnared in the web of shaytaan.

CHAPTER NINE

135

Our tabligh is a movement for the spreading of religious education and training amongst all people. The secret of its success lies in its execution and supervision according to those principles laid down for it. We should extend the invitation together with fulfilling the rights of Muslims of all classes laid down by Allah. Amongst other principles, this is a very important one. The Muslims are of three classes:

(1) The common and poor.

(2) The distinguished.

(3) The Ulama.

The manner in which all should be treated is summarised in the following hadith.

"Whosoever does not have mercy on our juniors, nor respects our seniors, and neither honours our Ulama, is not of us".

Those who are the juniors (by age or position), their right is that we should have mercy on them and serve them. We should respect those who are distinguished while we should honour the Ulama. Together with fulfilling these rights, we should also invite them to "enter the houses by their correct doors." (Quran)

136

A merchant from Delhi returned after having worked with a jamaat in Sind. After Hazrat Moulana heard his report, he said: "Friends, this work of ours of making an effort for reformation and propagation is to bring about subjugation to Allah. Whoever will take to this work and make it the priority in his life, Allah will complete all his work.

"Who becomes Allahs, Allah will become his." (Hadith) If you are going to be devoted to Allah's work then the earth, the skies as well as the winds will accomplish your work. You left your homes and business and now you will see, with your eyes, what blessings will come. Those who, in spite of assisting Allah's work, do not expect His help and mercy, are transgressors and unfortunate.

The compiler mentions that the last part was uttered in such a forceful manner that the hearts of those present in the gathering were shaken.

137

The correct procedure of this work is that we should begin by going nearby and starting from one's own environment and then proceed further. For example jamaats from here should initially go to Kernal, Panipat etc. and then from there to Punjab, Riyasat and after working in Bahawalpur, go to Sind. Sometimes in the beginning, to build up courage and determination in the workers, they should also be sent far and wide. Presently, the sending of jamaats to Sind, Bombay etc. is with this object in mind. Through these long journeys, courage and intense love for the work will be created.

138

More important than spreading this work, is its establishment. The method of this work is such that with its establishment, the work should also be spread since establishment cannot be achieved without going from town to town and country to country.

139

Speaking to one loyal person who was also acquainted with Moulana's tableegh (propagational work) and besides this, his special occupation was in writing and publications, he said: "At one stage I did not like that this work should be propagated through much writing and reading. I used to prohibit it but I now say that it can be written about and therefore write much about it. At the same time, also convey this opinion to certain persons and consult them."

After having conveyed Moulana's idea to the nominated persons, their opinions were sought. These elders expressed the view that the work should continue as it was carrying on. In their opinion this was best. When Hazrat Moulana heard this opinion,he said: "At first we were not recognised, nobody could understand our speech. At that time it was necessary that we ourselves go about and create this urge amongst people and by practical means make them understand. At that stage if we would have invited them by means of literature, then people might have understood something else according to their own understanding and formed opinions according to their own thinking. If any message

reached their hearts, then according to their own assessment, they would have done the work rightly or wrongly. Thus they would have blamed our scheme if their efforts resulted in failure.

We did not, therefore, consider it best that people should be informed of the work through writings. Now by Allah's grace, kindness and help, conditions have changed. Many jamaats have gone out throughout the country and have demonstrated the method of the work, hence people have become desirous and are coming to us. Allah has given us so many men that if there is an urge to learn this work in various areas, then jamaats could be sent to them. Therefore now to persist that the work be done at each and every step according to the initial stage when this work was unknown, will not be proper. Hence, I say the invitation should also be given in the form of writing.

140
Give up requesting for two, three, five or seven days. Instead you should say: "This is the way. The more effort a person will make, the more he will gain. There are no limits or maximum stages. Nabi (*Sallallahu alayhi wasallam*'s) work is greater than that of all the Ambiya (*Alayhimus salaam*). One night and day of effort of Abu Bakr (*Radhiallahu anhu*) could not be achieved by Umar *(Radhiallahu anhu)*. What is its limit then? This is a very huge mine of gold and silver. The more we will dig, the more will we get.

141
He said with regard to those Muslims who become instruments of the enemies of Islam because of material benefits:
If instead of worshipping their own stomachs and interests, we create the enthusiasm in them to worship the Creator, then why should they, on account of their stomachs and interests, become instruments of the enemies? It is wrong to try changing their lives and their occupations without changing the directions of their hearts and interests. The correct method is that peoples' hearts be turned towards Allah, then their whole life will become subjugated to the orders of Allah. This is the object of *La ilaaha illallaahu* and this is the foundation of our movement.

One day, Hazrat Maulana remarked that the basic principle of our effort is that effort should firstly be made to acquire true *yaqeen* (conviction) i.e. to have true conviction in the words of Allah and His Rasul (*Sallallahu alayhi wasallam*) and to create an appreciation for Deen. Without this, to introduce the details of Islamic Law will be incorrect. On the other hand, obstinacy will be created in the people. He then related the incident of a student of religious knowledge.

A certain student was convinced by his respected tutor that the most valuable thing is the knowledge of Deen and that one *mas'alah* (rule) is worth more than thousands and millions of rupees. One day this student's shoe had to be repaired. He went to the shoemaker and when the student was asked to pay for the cost of labour, he said: "I will teach you one *mas'alah*."

The shoemaker thought that he was joking but when he saw that the student was serious, he chased him away from his shop. He returned to his tutor and said: "You said that one *mas'alah* of Deen is better than thousands and millions of rupees but the shoemaker was not prepared to repair my shoe in exchange for it." This saintly man (who was a famous sheikh and refuge for all) gave the student a diamond and told him to go to the vegetable market and enquire its value. He initially went to a fruit vendor and asked him: "For how much will you buy this stone?" He replied "It is of no use to me, it does not even weigh an ounce so that I may use it as a weight. However, if you give it to me I will give you five berries in exchange and my children will play with it." After this he went to another fruit vendor who also told him that he had no use for it. He then went back to his tutor and told him that in the vegetable market only one fruit vendor with great reluctance was prepared to give him only five berries for it.

The teacher then told him to go to the jewellery market and enquire its value from them but should not give it to anyone. He then went to a jeweller and showed him the diamond. The jeweller looked at his appearance and at first took him to be a thief but when he came to know

that he was a student of a famous sheikh he said: "We are unable to purchase this diamond. Only a king can purchase it." He came back and gave the news to his teacher.

The teacher told the student: "The fruit vendor did not know the value of the diamond and therefore was not prepared to give a cent for it. Similarly the shoemaker did not know the value of one *mas'alah* of Deen. The fault was within you. You regarded the people who lacked the appreciation of the values of Deen as those who know its value."

After this, on the same subject, Hadhrat Moulana narrated the incident of a king who knew the value of Deen.

A pious king who knew the value of Deen placed his son under the instruction of an *aalim* to learn the knowledge of Deen. It happened that the boy was extremely stupid and lacked understanding. The *aalim* repatedly informed the king that his son was unable to learn. However the king repeatedly requested that he should not take notice of his weak intellect and, in spite of him not being able to grasp, should let him just go through the course.

Consequently, he just passed through the course whereupon the king celebrated and requested him to relate any point of Deen. The son replied: "I cannot remember anything." The king said: "Tell us any *mas'alah* you have learnt." The student then related a law concerning *haidh* (a woman's monthly periods). The king thereupon openly told the gathering: "If my whole kingdom had to be spent so that he could have learnt just this one *mas'alah*, it would have been worthwhile."

Brothers! In order that people may act on Deen, firstly the reality of Imaan, worry for the *aakhirat* (hereafter) and the value of Deen should be inculcated. Allah's bounties are abundant but He is also particular. He does not give to those who are not appreciative. You should also acquire Deen from your elders with appreciation and appreciation demands that you also consider them having favoured you greatly and pay full respect and honour to them. This is the object of the hadith:

"The one who did not thank man did not thank Allah."

143
One of the principles in this regard is that one must not become a free thinker or self opinionated. One must be constant in consulting with those elders upon whom our former elders who had a special link with Allah placed their confidence. After Rasulullah (*Sallallahu alayhi wasallam*) it was a standard with the Sahabah (*Radhiallahu anhum*) that they placed greater trust in those whom Rasulullah (*Sallallahu alayhi wasallam*) confided and thereafter with those persons whom Abu Bakr Siddique (*Radhiallahu anhu*) and Umar (*Radhiallahu anhu*) placed their reliance on. It is necessary that we choose those upon whom we rely in matters of Deen with discretion. Otherwise there is the danger of going astray.

144
The particular reason for Akbar's going astray was that initially he placed great reliance upon the Ulama. He placed so much trust in them that he gave his rein (control) in their hands, but he lacked the ability to choose the correct Ulama and consequently, the seekers of this world, vying with one another in the matters of this world, gathered around him.

When Akbar saw their wrong intentions and self interests and perceived their inclinations towards the world, he became severely disillusioned with them until it reached a stage that he chose to completely shun the Ulama. This led to leaders of other religions gaining control over him and, in place of Islam, "Deene Ilahi" started coming into existence.[2]

145
He said: "Due to my weakness and sickness, the Ulama and doctors

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[2] In some of his letters, Imaame Rabbaani, Hadhrat Mujaddid Alfe Thaani has explained the very same reason for Akbar's going astray i.e. the influence of wordly inclined Ulama.

have a unanimous opinion that I should not talk at all and not even greet and shake hands. I acted contrary to this unanimous decision purely because of a religious duty - the revival of Tabligh and reformation which I knew will not be revived or become alive if I do not do it. I have come to understand this from an aayat of *Surah Taubah:*
"It is not befitting for the people of Madina and those around it among the Bedouin Arabs that they should keep back from Rasulullah and that they should not prefer themselves above his self."

From this aayat it is understood that if at any time, the responsibility of the work of Deen is dependant upon some people, then to worry about themselves will not be permissible.

146
In general, the workers go after the distinguished and prominent people while the poor, less fortunate and afflicted servants of Allah, even if they come on their own accord, are not given much attention. This is materialism - understand this well. Those who come on their own accord are a gift from Allah and sent by Him while those to whom you run after are your earnings. That which is gifted by Allah, should be appreciated more than that which we have earned. These destitute, poor Mewatees who are lying around here should be appreciated. Reflect for a while upon the dua made by Rasulullah (*Sallallahu alayhi wasallam*): " O Allah! Let me live amongst the poor, die amongst them and raise me amongst them."

147
Hazrat Ghangohi (May Allah have mercy on him) was the chief spiritual guide and reviver of the faith in this century. It is not necessary for a Mujaddid that the work of revival should be done by himself. His efforts through other men will also be the cause for fulfilling his work. Likewise the work of the righteous khalifas, especially the two Sheikhs (Abu Bakr *Radhiallahu anhu* and Umar *Radhiallahu anhu*) is, in reality, the work of Rasulullah (*Sallallahu alayhi wasallam*).

148
We should be grateful to those who were the means of acquiring the favours of Deen and also recognise them. Not to love them is deprivation.
"Whosoever is not thankful to people is not grateful to Allah." (Hadith) Yet to consider them to be the original cause of guidance is also *Shirk* (ascribing partners to Allah) and is a cause of being rejected. The former is a deficiency and the latter extremism. The right path is between these two.

149
We should place our faith in the Attributes of Allah as they are explained in the Quran. No explanation can equal the explanation of Allah. Nabi (*Sallallahu alayhi wasallam*) himself supplicated thus:

"O Allah! We are unable to exalt You. You are as You have exalted Yourself."

150
Hazrat Haji Muhammad Yacoob, who was the grandson of Hazrat Gangohi (May Allah have mercy upon him and enlighten his grave), came to visit. He was accompanied by a family lady who also came to visit Maulana due to his illness. Hazrat called for her and spoke to her from behind a screen. At that time Hazrat's few thoughts were penned down as under:
Whoever does not thank mankind has not thanked Allah. I have acquired the blessings of Deen from your house-hold. I am a slave of your house. If a slave were to receive anything, he should present it to his master as a gift. I, as your slave, received the "gift of the inheritance of the Nabi (*Sallallahu alayhi wasallam*)" from your house. Besides this, I have no other precious gift which I can present to you.

What is Deen? Deen is to search for the orders of Allah at each and every occasion and by keeping them in mind and protecting ourselves from the adulteration of the demands of the nafs, to continuously act upon them. To practise without searching for the Commands of Allah

and not to be conscious of them is nothing but dunya (related to the world). In this way, in a few days those qualities can be achieved, which through other methods, cannot be achieved even in 25 years. I request the ladies to assist their menfolk for the sake of Deeni work. Let them have the opportunity to carry on the work of Deen in peace and ease. Lighten the responsibility of household duties upon them so that they may carry on their Deeni work without worry. If the ladies are not going to do this, then they will become the traps of shaytaan.

The reality of Deen is to subjugate our desires and feelings to the commandments of Allah. Only to understand the technicalities of the laws of Deen is not Deen. The Ulama of the Jews understood the propositions (*masaa'il*) of their shariat well but did not suppress their own whims to the orders of Allah. They therefore deserved the wrath of Allah and were rejected.

During the course of this discussion, Maulana was requested to make dua for a particular matter. On this request he said: "Whoever will choose the fear of Allah, i.e. subjugate his desires to follow the orders of Allah, then all his difficulties will be removed by Allah through unseen ways and in this way he will be helped from where he could not have thought of.
"Whoever fears Allah, Allah will make a way out for him and provide for him from where he cannot conceive." (Quran)
To acquire Allah's special help, the certain and conditional means is to help the Deen: "If you will help Allah, Allah will help you." (Quran)

If you are going to help the Deen of Allah, then even destructive things will become a source of life and a means of comfort for you. Ibrahim (*Alayhis salaam*) assisted the Deen sacrificing his life, hence Allah converted the fire into a garden for him. Likewise, Moosa (*Alayhis salaam*) and his people were taken safely by Allah through the sea whose normal quality is to drown those who enter its water."

151
On a Wednesday night, the 2nd Jumada al-Oola 1363 A.H, a student's

jamaat from Darul Uloom Deoband arrived. At night, i.e. at Esha time Maulana was afflicted with a bout of diarrhoea which caused extreme weakness and he did not have the strength to speak. After Fajr, he called this humble compiler and said: "Place your ear close to my lips and listen! These students are a trust and a gift from Allah. Appreciate them and the manner in which to show gratitude for this favour is to see that their time, according to their status, is spent fully and with thoroughness in this work. Not the least bit of their time should be wasted. They have come with little time. Firstly convey to them these two or three points of mine.

(1) It is your special, distinguished and compulsory duty to honour and respect your teachers. You should respect them as the Imaams of the Deen should be respected. They are the means of acquiring the knowledge of Nabi (*Sallallahu alayhi wasallam*) and a teacher becomes the master of the person whom he teaches a single Deeni matter. Then those who are your full-time teachers, you can understand the rights they have over you. Even if amongst them there is a dispute, one must still pay the same respect to them. Perhaps for some there might be more or less love and confidence but there should be no difference in respecting all of them and there should be no bad thoughts in the heart regarding them. The glorious Quran has given the rights of every believer amongst which is that one should keep one's heart clean from ill feelings towards them by making this dua:

"And let there be no malice in our hearts towards those who believe." (Quran)

Rasulullah (*Sallallahu alayhi wasallam*) has said: "Do not convey to me anything concerning any one amongst you because I wish to come towards you with a clean heart." According to some narrations it has been learnt that Nabi (*Sallallahu alayhi wasallam*) made dua for his demise at the time when the Ummat had increased and Nabi (*Sallallahu alayhi wasallam*) feared that perhaps because of ignorance, should a person harbour ill-feelings within his heart towards Nabi (*Sallallahu alayhi wasallam*), then such a person would be destroyed.

The rewards for those acts (i.e. the rewards for fulfilling the rights of

elders or juniors) whose broad name is "conciliation" are not less than those for upholding the pillars of Islam. In fact it is even more. The object of the pillars of Islam is that through them we are to live a life required from us by Allah. Conciliation or making peace amongst mankind is amongst the rights of the servants of Allah. Allah is very kind, generous, tolerant and merciful with His servants. Because of His Generosity, we should have a greater hope in His forgiveness. His slaves are however just like you.

Therefore, an effort to fulfil their rights is of extreme importance, and in this line, the function of fulfilling the rights of religious teachers is even more sensitive. This message should be conveyed to the students so that they may have the worry to remedy this aspect of their lives.

(2) The second point is that they should always be worried and live with the concern that life should be spent according to what has been learnt and what will still be learnt. This is the first right of knowledge. Deen is not a trade or philosophy. It is a way of life which the Ambiya (*Alayhimus salaam*) came with which grants peace and happiness. Rasulullah (*Sallallahu alayhi wasallam*) sought protection from "knowledge which did not benefit", (i.e. knowledge which does not lead one to practise). Besides this, those severe warnings which are in the Quran and Hadith for a learned man without practise are known to you. It must also be remembered that for a learned man not to perform salaat, not to fast, or to drink wine or to fornicate, is not what is meant by a "learned man without practise." These are the sins of the layman. The transgression of a learned man is that he does not practise according to his knowledge and does not fulfil the demands of it. In the Quran the following is said in reference to the learned men of the people of the book: "And on account of them breaking their pledge, We cursed them and made their hearts hard."

(3) The third point that they should be told is that time is very valuable and they have come with very little time. Therefore, not a second should be wasted. They should, according to the principles here, join in the educational programmes and discussions and also talk to the old

workers, stay with them, go out with them and work in the Arabic Madaaris of Delhi.

152

Firstly, this message, as above, was given to the students of Deoband who came at night. After this, according to routine, they came to drink tea with Moulana. Moulana wished to talk to them personally. In a very feeble voice, he said: "Why did you people come here? Why did you leave such a big madrasah like Deoband with its affectionate teachers, beautiful structures, boarding facilities and your comfortable environments?" Then he himself answered the question: "In order to create the love to give one's life for the sake of the effort to propagate the word of Allah, to learn its methods, and by having faith in the promises of Allah, to have all expectations from Allah, not to expect anything from others besides Allah and to learn the work by severing the hope of help from anything or anyone besides Allah.

"Strive in the way of Allah as you ought to strive. He has chosen you and has not put any difficulty in deen for you." (Quran)

Again, on this subject, he said: "As much as it is required that one should hope only on Allah, similarly to that extent is it necessary to make an effort not to hope on others besides Allah. In fact there should be such a training given by which we do not have our sight on others besides Allah when doing His work. "Verily my reward is only with Allah." (Quran). In the Hadith it is related that whoever will do good deeds expecting anything from others besides Allah, will be told on the day of Qiyamat to go and take his rewards from them."

153

He addressed the same students saying:

"The establishment of salaat" is that act which corrects the entire life of a person. However, the establishment of salaat will be completed by developing those qualities which are mentioned with salaat at different places in the Quran, for example, "Successful are the believers who are humble in salaat" and in the first ruku of *Sura Baqarah,* "Those who believe in the unseen and establish salaat." Thereafter it is said, "They

will be successful." If we put these two ayats together, it will be clearly known that humility in salaat is also part of establishing salaat and without humbleness, one is not included among "those who establish salaat". The method and procedure to create this is given in another verse and that is to increase the *yaqeen* (conviction) of the awareness of the presence of Allah.

"It (salaat) is a great difficulty except for those who are humble, those who bear in mind that they are to meet their Sustainer and to Him shall they return." (Quran)

He said: "to meet their Sustainer" is not only meant in reference to the aakhirah (hereafter). The servants of Allah who acquire the consciousness of Allah's presence in salaat are also included herein.

154

In the verses:

"The believers have succeeded" and "they are successful", the promise of success is not only limited to success in the hereafter but worldly success and felicity is also included. The object is that those people who will have these attributes of imaan (faith), the unseen help of Allah will clear their way in this world and they are promised success and felicity.

155

That which is called *ghaibi madad* (unseen help) and *ghaibi taaqat* (unseen power) is not made available from before but comes on the required time as though it is stored in the treasures of Allah. The condition of having *imaan* (faith) and *tawakkul* (reliance) is that greater dependence should be put on Allah rather than what our own hands are able to achieve.

156

"And from what We have provided, they spent," (Quran) is not confined to riches and wealth but whatever ability, external or internal, Allah has given us, for example, *fikr* and *raai* (thinking and opinion) or hands and feet; these are all gifts from Allah and to utilise them for the work of Allah and for His Deen are all included in this verse.

157

To the same students he said: "You must understand your value and worth; all the material treasures cannot equal your value. Besides Allah, none can ever evaluate you. You are the deputies of the Ambiya (*Alayhimus Salaam*) who told the whole world, "Verily our reward is with Allah." Your work is to sever hopes from all and only have faith and reliance in the rewards from Allah and to serve the believers with humility and humbleness. Through this, your devotions and worship will be adorned with perfection."

158

Speaking to a famous elder and guide of a certain group who came to call upon Maulana for a visit, he said: "We do not keep records of accounts. To keep records of accounts has also become necessary for the workers of Deen because trust and confidence does not exist, after which no need remains to keep such records. If that trust is again created by the nature of one's work, then the time spent on records and accounts could be saved to do purely religious work."

159

A famous politician and leader of a political and religious council (and also a major inspiring orator of India) came to visit Moulana during his illness. Two days earlier, Moulana was afflicted with a bout of severe sickness which made him so weak that at most times he could only be heard by placing one's ear close to his lips. When he was informed of the presence of this personality, he sought for this non-entity (the compiler of these sayings) and said: "It is necessary for me to speak to him. The only way will be that you place your ear near me and whatever I say you must convey to him." Thereafter this person came into the room and Moulana spoke to him through me but after two to three minutes Allah gave him such strength that he spoke continuously for nearly half an hour. Whatever could be written down on this occasion, is as follows:
He said: "A Muslim meeting another is only for the sake of exalting Islam otherwise what is the difference between the meeting of a non - Muslim and the meeting of Muslims. Stay here for a few days and

observe our work. Without this it will be difficult to understand our talks and object. In essence meeting each other according to the ways of Muhammad (*Sallallahu alayhi wasallam*) has died out. We have to revive it and we should be devoted to this effort. In the beginning, I used to teach in a madrasah. A number of students gathered and those with great potential came in large numbers. Then I thought the result of my efforts will finally only be that those students who came to learn will just become ulema and their occupations will be nothing else besides that which is normally pursued. Some will take up the studies of medicine and practice as physicians. Some will sit for university examinations and work in schools and colleges while others will teach in madrasahs and nothing else will be achieved besides this. After reflecting on this, my heart ceased to be attached to the madrasah effort. Thereafter a time came when I received permission from my spiritual master and I started to introduce those interested to take up *zikr*. I then gave greater attention to the line of *zikr*. It was the doing of Allah that those who came swiftly acquired such spiritual stages, conditions and progress, that I myself was surprised.

I then started to reflect again on what will be the outcome of all this. At most, some persons of spiritual advancement will be born. People will come to know them and come to them for dua. Some will come for amulets (*tawiz*) in order to get children, some will request for dua for progress in trade and business, and at most, through them, other followers would be introduced to spiritual exercises and thus start the chain reaction. When I reflected on this, my attentions were also diverted from it.

Then I decided that whatever external and internal potential Allah has given me, I should utilise for the work on which Nabi (*Sallallahu alayhi wasallam*) used his strength, i.e. the effort on Allah's servants, especially the negligent and those lacking in urge, to divert them to Allah and to spread the idea to consider life cheap for the sake of propagating the words of Allah. This is our movement and this is what we tell everybody. If this work is established, then a thousand more madrasahs and khanqas (spiritual centres) will be established. In fact, every Muslim will become a madrasah and a khanqa. The favours

brought by our Nabi (*Sallallahu alayhi wasallam*) will be then enjoyed by all which is its right.

Hazrat! Allah has given you a certain capability. I do not imply your power of speech. My reference is to the fact that you are a senior member and commander of a group. Thousands of people accept your instructions. You should invite their attentions by requesting that they spend a few days with my men so that they may understand and learn our work and then do it in their own areas. Through this. *Insha Allah*. a lot of work could be done.

Hazrat! Imaan has two parts. One is to be hard and strong against the enemies of Allah and His Rasul (*Sallallahu alayhi wasallam*) and secondly, to show affection, mercy and humbleness towards the lovers of Allah and His Rasul (*Sallallahu alayhi wasallam*).
"Humble towards the believers, stern against the unbelievers." (Quran)
"Staunch against the unbelievers and merciful amongst themselves." (Quran)
For the progress and welfare of the Muslims, both wings are necessary. No bird can soar with one wing only.

This personality, who was faithful and obedient to Moulana, replied: "In the days of my youth and strength my energies were spent on other tasks. At that stage I was not attracted by any pious guide. Now I have become old and I have no courage and power to start any new work. Hazrat! Do you wish to take some work from me now when I am unable to do any work."

Moulana replied: "If in reality you thought yourself competent at first to have power or strength to do something, then at that time you were not fit for the work of Allah. If you have definite certainty that you now have no power or strength and cannot do anything, then you have now become entitled to do Allah's work and to be worthy of attaining Allah's help. It is a condition to acquire Allah's help that man should consider himself completely helpless and have faith that only through Allah can work be done. Without this, no help can be expected from Allah. It is

stated in the Hadith: "I am with those whose hearts have been broken." Moulana said: "I am also grateful to political workers, they have turned the attention of the government towards them and thus I was left to do the work in peace for all these days."

At the time of departure, this personality requested for dua upon which Moulana said: "Hazrat! Every Muslim for whom a dua is made in his absence is, in reality, a dua for one's own self. In the Hadith, it is said: "If any Muslim makes a dua for the welfare and success of his Muslim brother, then an angel says: 'And likewise for you', i.e. O servant of Allah! The same will be given to you as you asked for your brother. This is one of the certain means for every Muslim, whereby he can get no better dua for himself than that of the angels."

CHAPTER TEN

160

In this path of da'wah (the invitation to Deen) it is necessary to meet every section of the Muslims and make them participate. I wish to relate one of my own experiences. (After this Maulana referred to a famous learned man of our own era and a distinguished student of Sheikul Hind, Hazrat Maulana Mahmudul Hasan *Rahmatullahi alaih*). This person made some incorrect and bad allegations publicly against Hazrath Maulana ... (May Allah enlighten his grave) which hurt him very much.

Maulana said, "My condition became such that I did not wish to see his face. After sometime, when I became involved in this work, then it came to my heart that such a relationship is incorrect. After all, he is a Muslim and a Mumin and the blessings of Sheikhul Hind would also be found in him and besides this, he also has the light of the Quranic knowledge. Such a person, in whom I find so much good, to choose to remain aloof from him is only harmful to myself. It is necessary for me to personally visit him and to honour him because of his religious accomplishments. I should also consider that whatever he uttered and thereby hurt my heart was due to something he heard from someone else. His only fault was that he took this to be true and had repeated the same in a public gathering. Alternately, it was an error of his deduction, for which he could not be blamed. In any case the fault was not such that it should be the cause for me to discard him."

Moulana said , "I said these words to my nafs (own soul) while sitting in seclusion and whatever arguments my nafs brought against these, I refuted them with references from the Quran and Hadith regarding the rewards concerning "Visiting a Muslim" and "Honouring a Muslim". I kept these virtues in mind and reminded my nafs of it. Finally, I decided to go and see him personally. I was again confronted with the question of whether I should only meet him with the intention of visiting him according to the shariat or towards inviting him to the Deen also (i.e. which of the two, will have priority or will be more loved by Allah.) At last I decided to go for "visiting" as well as for "inviting"

for through this, the rewards for both would be acquired. Thus, this is what I had done. Consequently this meeting was full of blessings and was the cause of much benefit.

161

Some of our special respected persons are not pleased with my way, that for this work of Deen I meet and desire to meet all kinds of people, Muslims of all classes and also tell others to do the same. Enduring their displeasure and considering them to be excused, full effort must also be made to draw them into this effort which I consider to be a part of compulsory gratitude.

These personalities consider that this manner of activity is against the method and taste of our pious elders. I say, that which is of advantage to Deen and extremely beneficial and is known by proof and experience, to discard it just because our spiritual guide did not do it is indeed a great mistake. A sheikh (spiritual guide) is only a sheikh. After all he is not Allah.

162

For this religious work (propagation of Deen and mass movement for the reformation of the Ummat) to which Allah has diverted my attention, He has given me one special support. Through the Grace of Allah, He has given me some special favours in that those elders who had some doubts on account of not being well informed, remained silent because of me and did not expose their conflicting views. My special advantages are:

1. My humble association with all sages of my generation. All thanks to Allah, I have everyone's favour and confidence.
2. Secondly, my honourable father was a high ranking saint and unanimously accepted by all people of Deen from different sections having differences among them.
3. Thirdly, my family was one of influence, honour and respect.

163

Convey with respect and honour this message of mine to the Ulama of

truth that the favourable view and attention you have given to this movement is due to the speeches of the pitiable and uneducated Mewaatis and the manifestation of reform in them. At first they used to worship cow-dung and thus were worse than former idol worshippers (who used to worship beautiful idols and shining or precious stones.) How can a correct assessment be made only by the incoming reports and results of these people who had sunk so low? Respectable men like you should meet me personally. Then the real significance and value of this work could be realised.

164

The special object of this movement is that Muslims should make their enthusiasm for Deen supercede all other enthusiasms, be united in this path and make "*Ikraame Muslim*" (honouring a Muslim) a principle common amongst them, so that the whole Ummat becomes an illustration of the Hadith: "The Muslims are like one body."

165

In our work, sincerity and honesty of heart with collective effort and "consultation amongst them" (Quran) i.e doing the work jointly with consultation is very necessary, for without it there is a great danger.

166

Speaking to some attendants, he said: "Umar Farouq (*Radhiallahu anhu*) the Great Khalifa (may Allah be pleased with him) told Abu Ubaidah and Mu'aaz (*Radhiallahu anhuma*): "I am not independent of your supervision."

Moulana said: "I also ask you people to keep a watch over my condition. That which needs to be corrected, correct it."

167

Whenever messengers from the state officials came to him, Umar Farouq (may Allah be pleased with him) used to enquire about the welfare and condition of these officials. His object was their religious well being and not just customary welfare which occurs nowadays. Thus, when a messenger of one of the *aamils* (provincial administra-

tors) was asked about the administrator's condition, he said: "Where is there well being? I have seen a variety of dishes on his dining table." It was as though the standard of well being of these people was keeping firm to the lifestyle which Rasulullah (*Sallallahu alayhi wasullam*) had left the Sahabah on. (May Allah be pleased with them).

168
"To beg Allah for His grace and sustenance, etc. is compulsory but to seek compensation for worship, service to the creation, etc. in this world is prohibited."

169
To call any Muslim an absolute *kaafir* (unbeliever) because of his evil ways or assigning him eternal entry into hell is an extremely serious case. Disbelief (of a lower category) without disbelief in principle is possible - all transgressions are a branch of kufr (disbelief) and are its offspring. Likewise, virtue is the family and offspring of faith (imaan). Thus our movement is in reality the revival of faith and for the perfection of faith.

170
"They take their Deen as jest and play." (Quran)
To do religious work without an object, or to do it for any other purpose without the aim of fulfilling the order of Allah and attaining His pleasure or reward in the hereafter is also like taking the Deen as jest and play.

171
The instruction of "think good of the believers" and "goodness in thoughts is part of worship" is applicable when not entering into any transaction with any one at any time. However, when entering into a transaction, then the instruction is "caution is to have the worst suspicion". Not understanding the difference between the occasions and circumstances causes great errors in understanding the Quran and Hadith.

172

All our workers should firmly bear in mind that during the period of being out in the path of Allah, great attention should be given to knowledge and the remembrance of Allah. There can be no progress in Deen without progress in knowledge and the remembrance of Allah. Also, the acquiring and perfecting of knowledge and the remembrance of Allah should be in association, guidance and supervision of your elders. The knowledge and *zikr* of the Ambiya *(Alayhimus salaam)* was under the guidance and authority of Allah. The honourable Sahabah's knowledge and *zikr* was under the guidance and supervision of Rasulullah (*Sallallahu alayhi wasallam*). Therefore, the men of Quran and knowledge of every age are, so to say, the deputies of Rasulullah (*Sallallahu alayhi wasallam*). Therefore we cannot be independent of our elders with regard to knowledge and the remembrance of Allah.

It is also necessary while being out in the path of Allah that we devote ourselves exclusively to our special activities and refrain from all other activities.

1. Tablighi gusht (going out to invite)
2. 'Ilm (knowledge)
3. *Zikr* (remembrance of Allah)
4. The practice of serving, especially our companions who are out, and the creation of Allah in general.
5. Correction of intention, *ikhlaas* (sincerity) and *ihtisaab* (to have complete hope in receiving rewards from Allah Ta'ala). Censuring our souls, *ikhlaas* and *ihtisaab* should be repeatedly renewed. This is to be done during the journey and time and again the realisation should be repeated that coming out is purely for the sake of Allah and for the desire of the favours in the hereafter which have been promised in the narrations for aiding the Deen and for the difficulties in this path. Again and again, this thought should be confirmed in the heart that coming out is purely for the sake of Allah and if it is accepted by Allah then definitely those favours of Allah which have been promised in the Quran and Hadith will be acquired.

However we should refreshen conviction in the promises of Allah and

strongly hope for them. All our actions should be fettered with this faith and frame of mind. This is what is termed "*imaan* and *ihtisaab*" which is the soul of our efforts.

173

Alas! No *yaqeen* (conviction) has remained in the promises of Allah. Revive the conviction in the promises and the assurances of Allah and upon this foundation of conviction and assurance in Allah, practise doing the work constantly. Do not assess the promises of Allah by yourself. Your knowledge and experience is limited. Understand His promises according to His lofty position. Beg of Him to fulfil His promises according to His majesty and power. Keep the favours of the hereafter in mind and have the conception of its reality. How can you ever perceive it in this world and how can it (your perception) be correct when the attributes of those favours have been described in the Hadith Qudsi as follows: "That which no eye has seen, nor any ear has heard, and neither has it passed over the heart of any man." What a pity! We have understood His promised blessings and hoped for them according to our knowledge, our understanding, and our experiences of this world. In doing so we have caused a great harm to ourselves. His gifts and blessings will be according to His Sublime Being.

174

The extent to which you have diverted from the demand of: "I have not created jinn and man except to worship me", to the same extent has the manifestation of, "We have created for you all that is in the skies and the earth", been reduced. This means that in proportion to your lack of worship, the creation will be deficient in benefitting and giving you comforts. The universe has been made to serve you for the reason that you should do the work of Allah, obey and serve Him and spread those actions which gain His pleasure. The earth and the skies will also turn away from (serving) you when you leave your compulsory duty.

CHAPTER ELEVEN

175

Those stages which Rasulullah (*Sallallahu alayhi wasallam*) taught us to achieve by sacrificing our lives or with a keen desire to sacrifice ourselves and those stages which the honourable Sahabah (*Radhiallahu anhum*) had acquired by sacrificing themselves in the path of Deen, you people wish to acquire them lying down in comfort from your books.

176

Those bounties and fruits which were dependent upon shedding blood should be acquired by at least perspiring.

177

Abu Bakr Siddiq and Umar *(Radhiallahu anhuma)* left this world crying inspite of sacrificing their lives in the path of Deen and attaining certain glad tidings (of entry into Jannah) as given to them by Rasulullah (*Sallallahu alayhi wasallam*).

178

To consider mere approval as actual participation is a great deception. Shaytaan causes a man to be satisfied with mere approval.

The object of this statement is to notify that considering a good work as good does not include actual participation therein. Its actual requirement is joining and doing the work. Many people are fooled by the shaytaan in their misunderstanding that by agreeing with the work, it is just as good as actually taking part therein. This is a great trickery of shaytaan.

179

This movement is such that it draws a foe to become a cherishing friend. Whoever wishes should try it.

180

Brothers! At this time disbelief and atheism are very powerful. Under these conditions separate and individual efforts of reform will not work.

Hence, with full force and collective effort, the struggle should carry on. "And hold firmly to the rope of Allah collectively." (Quran)

181

It is necessary to maintain a firm grip on knowledge and *zikr*. It is also necessary to understand the reality of *ilm* and *zikr*. The reality of *zikr* is not to be unmindful, and to be constant in fulfilling the compulsory duties of Deen. This is the highest form of *zikr*. Therefore, to be busy in assisting the Deen and in struggling and striving to revive it, is a high stage of *zikr* provided it is done with keeping Allah's commands and promises in mind.

The purpose of voluntary *zikr* is that after executing the faraa-idh (compulsory duties) a person's free time is not wasted. Shaytaan wishes to destroy, through idle pursuits, that light and progress which is acquired by the fulfilment of faraa-idh. To preserve these there is voluntary *zikr*. Thus, free time (time left after completing the faraa-idh) should be spent in voluntary remembrance of Allah so that shaytaan is unable to cause any harm by engaging us in vanities. Hence, the special benefit of *zikr* done voluntarily is that religious work will generally then have the distinctive quality of *zikr* and love will be generated for acting on the orders of Allah and acquiring the promise of Allah.

Practising on and acting upon the faraa-idh, eg. salaat, in such a manner that the commands and promises of Allah are not kept in mind would not be genuine *zikr*. This will only be *zikr* of the limbs and unmindfulness of the heart. In a hadith reference is actually given to the heart: "If it (the heart) is reformed, the whole body will be reformed and if it is corrupted, then the whole body will be corrupted." This is reality! In our view, continuous involvement in the commands of Allah and keeping His promises in mind is the crux of *zikr*.

By knowledge is not meant only to know the religious ordinances. Look! The Jews were well versed in their code of laws and heavenly knowledge so much so that they could recognise the deputies of the deputies of Nabi (*Sallallahu alayhi wasallam*) by marks on their

appearances even to the extent that they had knowledge of the smallest birth marks on their bodies. But did the mere knowledge of this benefit them?

182
For knowledge, the pattern of Nabi (*Sallallahu alayhi wasallam*) should be adopted, i.e. with desire, honour and love there should be *suhbat* (association) and *ikhtilaat* (mixing) in acquiring knowledge and the method of living should be learnt practically. Its special feature was that as knowledge increased, realisation of one's own ignorance and perception of an intellectual life also progressed.

The outcome of the method of acquiring knowledge today is that the more knowledge is acquired, the more vanity (self-admiration) increases. Vanity creates pride and the one with pride will not enter Jannah. Vanity in knowledge prevents the enthusiasm for knowledge which in turn stops academic progress.

183
A brother who volunteered to go out with a jamaat gave Hazrat 100 rupees which he accepted and then said, "My heart desires to take an oath that I must not accept wealth from those people who do not give their lives and bodies for the sake of Deen."
Then he said: "To spend wealth is an act of ibaadat but it is not an object in itself. Spending is ordained so that an attachment to wealth is not created."

184
During the time of Umar (*Radhiallahu anhu*), when the share of the spoils of war reached the Mother of the Faithful, Zainab (*Radhiallahu anha*), the amount was huge which perhaps caused her to have an attachment to it. She became restless and made the dua, 'O Allah, do not let this come into my house again.' Thus, it so happened, i.e. she passed away.

185

Imaan means that those things which please Allah and bring comfort to Rasulullah (*Sallallahu alayhi wasallam*) should also please and bring comfort to us. Those things which displease Allah and bring discomfort to Rasulullah (*Sallallahu alayhi wasallam*) should likewise displease and distress the servant. Just as pain is caused by a sword it is also caused by a needle. Similarly just as displeasure and pain is caused to Allah and Rasulullah (*Sallallahu alayhi wasallam*) by *kufr* and *shirk* (polyheism), so are they also caused by the perpetration of sins. We should therefore dislike sins and be distressed by them.

186

One day this insignificant (compiler) came to Hazrat's room when some Mewaatis were busy helping Maulana in performing wudhu for salaat. His last spell of sickness before his demise weakened him so much that wudhu had to be made for him while lying in bed. When I arrived, Maulana said: "Abdullah Ibn Abbaas (may Allah be pleased with him), despite him having reached that stage of knowledge whereby he was allowed to sit with the senior Sahabah by Umar (*Radhiallahu anhu*), and inspite of seeing Rasulullah (*Sallallahu alayhi wasallam*) making wudhu, and after him, he must have seen the wudhu of Abu Bakr *(Radhiallahu anhu)* and Umar *(Radhiallahu anhu)* for a considerable period of time, yet he still used to assist Hazrat Ali *(Radhiallahu anhu)* in making wudhu. His object was also to learn."

187

Maulana said to me while indicating to those Mewaatis who were helping him with his wudhu:

"I have just told these persons that they consider my salaat to be perfect. Therefore, while helping me with wudhu, in addition to the intention of aiding a sick man, they should also make this intention, "O Allah! We understand that the salaat of this slave of yours is better than ours, we are therefore helping him to make wudhu to have a share (of reward) in his salaat."

He then said: "This is what I told them. However, if I consider my salaat to be better than theirs, I will be rejected. I therefore beseech my Allah by saying: "O Allah! These simple servants of yours have this thought that my salaat is good and therefore these humble persons help me to make wudhu. Through Your grace bear with their thought, accept my salaat and also give a share of reward to them."

He then again addressed the Mewaatis who we helping him with wudhu: "You people must serve those ulama who have until now not been involved in teaching your community. What am I? I go to your place and even if not called, I will still go there. Those learned men who have not given attention to you, be of service to them so that they will also render their religious service to your people."

188
Make the *khidmah* of your sheikh (i.e. be of service to him) with the *niyyah* (intention) that this will be a practice and training which will eventually become your habit and second nature to serve the ordinary servants of Allah. With the correct intention, serving the mu'mineen (believing servants) is the stair-way of becoming a slave of Allah.

189
While stressing upon *mashwara* (consultation), he once remarked, "Consultation is a very great act. It is Allah's promise that if you are going to depend upon Allah while being duly engaged with *mashwara*, then Allah will give you correct guidance before you even get up. This subject is in one hadith the original of which I cannot presently remember."

190
Umar Farouq (*Radhiallahu anhu*) the great, and similarly other Sahabah (*Radhiallahu anhum*) had huge incomes, yet they spent very little upon themselves. Their eating and dressing was very simple and extremely plain. In fact, they led a life like that of the poor. Inspite of this, many left the world leaving behind debts because all their income was spent in the path of Deen. In reality the wealth of a believer is for

the purpose of being a means to do Allah's work."

191
Pointing to a bed kept in the room, he said to this weak person (the compiler): "This bed belonged to my mother's paternal grandfather and it is constantly in use." After calculating, it was found to be in use for approximately 80 years. Then he said: "This is what is *barkat* (blessing) - at which time and condition an object should normally perish, it does not cease but remains in use. Those duas (supplications) which our Nabi (*Sallallahu alayhi wasallam*) made on occasions for blessings in food etc. they were in the form that the original thing did not finish.

192
The meaning of the aayat: "Everyday he is in splendour," is that whatever great or miraculous things Allah has brought into existence, He can produce a thousand times more and even greater than that at every moment and with His perfect power He can eternally continue to produce great work.

193
The owner and editor of "*Al Hilal*", a daily newspaper in Urdu, Hafiz Ali Bahadur Khan B.A., visited Hazrat on one occasion just before his demise, who, inspite of his extreme weakness and inability, spoke to him for about half an hour. He was very much impressed by this discussion and after reaching Bombay, in a few editions wrote about his impressions of Maulana's personality and significance of the work in such a way which until now was not expected to be acknowledged by any editor or leader. I received that copy of "*Al Hilal*" from somewhere and having read Hafiz's article, I became very happy and intended to read it to Hazrat. I took that paper with me hoping that on some appropriate occasion, I may attend to him and having seen the paper in my hand, he might himself enquire what was in my hand. I would then reply and have the opportunity to read the article to him. Contrary to hope and expectations, Hazrat did not enquire about it. After a long time I could not restrain myself and said to him: "Hazrat! On one occasion, Hafiz Ali Bahadur from Bombay came here and all thanks to

Allah, he was greatly impressed. He wrote a few articles concerning our work in which he acknowledged its greatness and importance from which it is manifest that he understood it well. If permitted, I would read some of it to you."

He replied: "Molvi Sahib! What is the use of speaking about that work which was accomplished. We must see how much is still left of the work that has to be done. We must look into the shortcoming of what has been done. To what extent were there deficiencies and sincerity and how far have we lacked in having the greatness of Allah's order in mind. How much have we failed to adopt the example of our Nabi (*Sallallahu alayhi wasallam*) and in our search into the manners of practice. Molvi Sahib! To be happy at looking back without taking stock of the above is just like a traveller who becomes happy looking back at the distance covered. Looking back should only be for the purpose of finding out shortcomings and to acquire the worry to remedy them in future and to see what has to be done in the future. Don't look back at one who has understood our work and acknowledged it. Look at how many hundreds or thousands there are to whom we have not delivered Allah's words as yet and as to how many there are who, inspite of being informed and having acknowledged our work, are not taking part because of the lack of effort on our part.

194
In the Hadith it is said that "salaat is a pillar of Deen". This means that the remainder of the Deen is dependent upon salaat and can only be perfected through salaat. Salaat contains understanding of Deen as well as an inspiration to act upon Deen. According to the standard of salaat performed by an individual, one will be blessed with these qualities. Therefore, the invitation should be given to salaat and effort must be made so that there is devotion and humility in people's salaat. This will be a means of making effort for the whole of Deen.

195
To do work ourselves and not to take that work from the sincere common folk which they are able to do whereby it can be hoped that

their stages and rewards would increase, is not showing kindness to them but also being unjust to them and ungrateful to the most gracious law of Allah which says: "The one who indicates to good is just as the one who performs it." (Hadith)
"Brother! To act or Deen requires a lot of insight."

196
It is a very important principle that every class of people should be given the invitation to things which a person himself accepts as the truth and thinks important and he must acknowledge any weakness in *amal* (deeds) as his own weakness. When they will start practising on these, then the realisation of practising on further aspects will, Insha-Allah, come by itself. And the ability to fulfil them will be borne.

197
The more a person is on the truth, to that extent is it more necessary to make effort on him. For him to rise up for Deen is very necessary, for only he can be the foundation and roots.

198
Alas! When we look at those who are not doing anything for Deen, who are completely unmindful of religious matters and are lacking in this regard, we become contented with the little work we are doing and understand it to be the fulfilment of our obligations. We should however, place in front of us the examples of the servants of Allah who totally sacrificed themselves for the sake of Allah's Deen and always consider ourselves as lacking in effort. Thus we must become eager and enthusiastic to increase our effort at every moment. Umar (*Radhiallahu anhu*) always had the desire to reach the efforts of Abu Bakr (*Radhiallahu anhu*).

199
An etiquette of tabligh is that one's speeches must not be very lengthy. In the beginning we should only request (people) for that which they will not regard as difficult or as a burden. Sometimes long talks and heavy demands become a cause of aversion.

200
Many people consider only the deliverance of the message to be tabligh. This is a great misunderstanding. Tabligh means to convey the message according to our abilities and capabilities in such a way that people will accept. This was the tabligh of the Ambiya (*Alayhimus salaam*).

201
The status of *fadhaa'il* (virtues of good deeds) precedes that of *masaa'il* (rules and regulations of the deeds). Through virtues, faith is created in the rewards of good deeds. This is a stage of Imaan and, through this, man is prepared to practise. The necessity to know the rules and laws will only be realised when one is prepared to put Deen into practice. Our view is that the importance of the virtues of deeds is greater.

202
One important part of the syllabus of the tablighi jamaat is tajweed also. To read the Quran correctly is a great necessity. "Allah does not give attention to anyone more than He gives to a Nabi who recites the Quran with proper intonation." (Hadith) Tajweed is in reality, the proper method of recitation which was revealed to Rasul (*Sallallahu alayhi wasallam*) and, through him, it has reached us. However the time required to learn it properly cannot be found while out in jamaat. Therefore, during this time, only the realisation of the need and inclination should be created amongst people who will then become eager to make special time to learn this properly.

203
To give the *da'wat* (invitation) and *targheeb* (encouragement) to Deen is a silent form of worship. Ordinary people do not as yet consider it as an ibaadat. In it is also a great level of *ta'diyah* (passing on to others) which is a special virtue of those ibaadaat which are performed audibly.

204
The actual object of *khidmat* (serving) the learned elders is that we should take the responsibility of their common routine work which could be done by others so that these elders can be free to carry on with greater work which only they are capable of. For example, if we serve any sheikh, aalim or mufti by taking upon us the responsibility of doing their work which we are able to do, then they will be free to devote themselves without worries to their work. These people will be able to give exclusive attention with peace of mind to other greater work (for example, spiritual reformation, tuition and passing *fataawa* (verdicts) etc). Their attendants will thus be able to share in the rewards of the noble work of their elders. In reality, it is a means of participating in their noble work.

205
The demand and the reality of love is that the ardour and desire of the lover and the beloved must be in perfect harmony. My brother, Maulana Muhammad Yahya (may Allah have mercy on him) inspite of being far away from the spiritual centre of his mentor, would sometimes suddenly have the desire in his heart to go and visit it and therefore immediately set out towards it. As soon as he would reach the door, Hazrat Gangohi (may Allah exalt his status) would be sitting at the door waiting for him.

When any person truly loves Allah, then the same matter is experienced with Allah. The things Allah approves of, His servant also approves of and that which is disliked by Allah, His servants also dislike. The way to create this love is to follow the example of Muhammad (*Sallallahu alayhi wasallam*).

"Say, if you love Allah then follow me, Allah will love you." (Quran)

206
One day while referring to those people who inspite of being religious and pious, do not participate in promoting Deen and the reformation of the Ummat which is the demand of being the deputy of Rasulullah

(*Sallallahu alayhi wasallam*), it slipped out from his lips: "I feel pity for these people." For a long time after this he kept on seeking repentance and then addressing this weak self (the compiler), he said: "I sought repentance because the words, 'I feel pity for these people' had slipped out of my tongue."

207
All Masaajids are the daughters of Musjid-e-Nabawi. Therefore, all those activities should take place in them which took place in Musjid-e-Nabawi. In the Musjid-e-Nabawi besides salaat, education and training also took place. In addition to this, activities in the line of da'wat, groups for the propagation and teaching of Deen also used to be sent out from Musjid-e-Nabawi. Even the organising of the armies took place in the musjid. We also desire that in our masaajids, the full pattern of Musjid-e-Nabawi be adopted.

208
The correct method of the work is that the ordinary people who are able to do certain work, must be made to do it. To make people of the higher class do it when it could be done by ordinary people is a great mistake. This is one form of ungratefulness to the favours of Allah and injustice to the people of the lower rank.

209
In my opinion, the work of dawat is so important in these times that should a person be performing salaat and some newcomer comes in and begins to go away, then if there is no hope of meeting him again, it is necessary to break the salaat and talk to him about Deen and thereafter, complete the invitation or ask him to remain and repeat the salaat.

210
You should not consider me to be higher than an ordinary believer and to act only on what I say is irreligiousness. Whatever I say should be verified in the light of the Quran and Sunnat. Then reflect upon it and on your own responsibility act upon it. I am only giving you my advice. Hazrat Umar (*Radhiallahu anhu*) told his companions, "You have

placed a heavy responsibility upon my shoulders. You should all keep vigilance over all my activities." I also request my friends with great stress and emphasis to keep watch over me. Whenever I make a mistake, I should be reprimanded and you should also make dua for my guidance and felicity.

211
The natural outcome of being absorbed in certain work is that other work is neglected, i.e. being involved in one thing causes one to be disengaged in many other things. Then, according to the degree of involvement in one work, there will be a degree of disengagement in the other. In the code of Islam, we are taught that at the end of all good work, we should seek repentance.

In my view, the secret of this is that perhaps when being busy or absorbed in certain good work, there may be a shortcoming in other commandments, especially when the love of a certain work enters the heart and one's heart and brain becomes absorbed in it. Hence, on some occasions there will be deficiency in other work. Therefore, it is necessary for all those doing the work and at the end of it to consider it essential to seek abundant repentance.

212
It should be explained to the Ulama that through the jamaats moving to and fro, it is only possible to create an urge and value for Deen and can only prepare people to seek further knowledge of Deen. Beyond this, to educate and nurture them is the work of the Ulama and the pious. Therefore, your attention is very necessary.

213
With regard to a certain matter, mention was made of a famous man of learning and penmanship who was unpopular amongst certain religious people on account of some of his weaknesses, so Maulana said: "I am one who appreciates him. If there are some shortcomings in him, I do not even wish to know about them. This affair is with Allah. Perhaps he has some excuse for it. The general rule for us is to make the

following dua: "Do not place in our hearts malice towards those who believe." (Quran).

214

A great learned man and sage of Punjab (from whose patronage, the compiler of these sayings has also benefitted) came to Delhi and this humble self visited him and spoke to him about Hazrat's work of inviting to Deen, its principles and methods. On the basis of our old acquaintance, I encouraged him and requested him to spend some time at the centre of this work in Nizamuddin in order to become more conversant with the work of dawat (invitation) After having listened to the principles, method and activities of the work, he was greatly impressed and gave expression to it thus:

"I am not able to stay longer right now. I have come for only 3 or 4 days and Hazrat Maulana is also ill. Therefore, on this occasion I only came to visit him, but I have made the intention that when Maulana recovers and goes on an important trip then, Insha-Allah, I will stay with him and see the work."

This weak self returned to Nizamuddin and related the whole incident to Maulana who said: "This is a great deception and trickery of shaytaan. He gives one hope of doing great work in the future and deprives him of the lesser good deeds which could be done at the present time. He wishes to stop whatever good the servant could do now by some scheme. In this plan, on most occasions, he is successful.

In the future one finds no time or opportunity to do this great work which one had hopes of doing. Having hope to do great work in the future in most cases is destroyed. Contrary to this, whatever good work could be done at present, no matter how small it is, if done it becomes the cause and means of doing great work. Therefore, intelligence requires that whatever good work is easy to do at a particular time, it should be done at that time and advantage should be taken of the opportunity. That person should not leave it for the next time. Whatever time is possible to be given now should be given and he should not be concerned about my illness. Who knows, perhaps during the time of

my illness more work could be done. This is the special time for coming here. It was Allah's doing that it so happened that the sage could not remain and whatever intention he had for the future could also not be accomplished. After a few days Hazrat Maulana passed away.

Inna lillahi wa inna ilaihi raji'un.

May Allah have mercy upon him, such mercy which is reserved for the holy and pious people.

والحمد لله رب العالمين

والصلوة والسلام على سيد المرسلين